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RESEARCH SERIES

(A Series of Publications on Researches in Indology)

Founded by Dr. R. K. KAW, M.A., Ph.D.

JANUARY 1959

विश्व-शान्ति

VOL. I. PART I

नित्यं शिवं शान्ति सुखं वृणीष्व

(Choose the pleasure of everlasting tranquility and peace.)

THE SHARADA-PEETHA RESEARCH CENTRE, KARAN-NAGAR.

SRINAGAR, KASHMIR

1959

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INTRODUCTORY

For many years I was planning to get my personal Research works published which could not materialize so long. This neglect is mainly due to the evasive response from the publishers to undertake the publication of such works as it does not offer an economic prospect to them. I believe, there must be a large number of research works, like mine, lying unpublished with other scholars in Kashmir for the said reason. I have also been feeling the inadequacy of the Kashmir Research Department to accept such research works from public for publication, as they can hardly cope with their own work. I have therefore sought to fulfil this desideratum by undertaking publication of a new Series of studies.

The genesis of the research activity in the country and this venture of issuing a new Series of publications of 'Indological studies', namely "*Sharda-Peetha Research Publications*", from this State are amply explained under article 1 in this paper. The series has been initiated to publish in piecemeal the research works and articles prepared by scholars on various subjects comprising Indology (the domain of Indian culture). The originiation of this paper is indeed a part, or the first step, of a wider scheme initiated for the cause of Oriental learniug and Indian culture and for promotion of historical and antiquarian studies in Kashmir by the formation of a permanent institution under whose auspicies all the research activities of scholars in the State will be stabilised and co-ordinated and publication of the research Series carried on.

The Scheme envisages to establish an Indological research centre, to be called "*Sharda-Peeth Research Centre*", in the State, with its clear aims and objectives - (1) to promote oriental learning in the State on modern lines; (2) to carry on historical and antiquarian studies and to conduct research with the critical method of the West in the various domains of Indian Culture, by engaging scholars and Research students for the purpose. A Research committee will be formed to give expert advice on research work; (3) to arrange periodical meetings of scholars and Research workers for lectures, reading of papers and discussions on topics of Indological research; (4) to publish a Research Series in the form of periodicals containing articles and research works

produced by various scholars from time to time. It is visualised that the proposed Research Centre will carry on work on lines similar to the Bhandarkar Oriental Research Institute, Poona, or the Kuppuswami Research Institute, Madras and similar institutions set up in India.

It will be noted that Sanskritic learning, the cream of *humanities*, furnishes the main roots of our life. It has set the quality of our culture. It contains the highest kind of knowledge which the human race needs today for its peaceful existence. Indian culture has indeed not only saved mankind from destruction by its humanising effect, but has also served as beacon-light to the world for its emancipation and growth. A critical and constructive attitude is needed towards our inheritence, if we are to live and grow. On his visit to the Kuppuswami Research Institute, Madras, in April 1951, in connection with a memorable function held there (in his honour) Dr. Rajendra Prashad laid a great stress on the study of Sanskrit. Speaking on the occasion he said ".......In this country today, we need nothing more than revitalizing of our own culture....There are many things which are of very great value, which are embedded in our culture...There is nothing which can help us more to have our roots in our culture than the study of our ancient literature and of Sanskrit in which that literature is enshrined." Dr. Prasad admired those workers 'who are working at that (Indian) culture and are trying to bring the old to the new and to revitalize the old with the new.'

In ancient times Kashmir with its Universities was a centre of learning (*Sharda-peetha*) for Asian and Eastern countries, where millions of students from distant parts of India, Ceylon, China and Tibet flocked for knowledge. It is still esteemed high as spiritual, educational and cultural home of India. Our ancient knowledge is conserved in this State by Pandits who are the custodians of old manuscripts. Thorough explorations and examination of manuscripts preserved in their houses is therefore necessary to discover the rich treasures of our knowledge in the domains of Philosophy, Arts and Sciences lying hitherto unexplored. For realizing this object, there is a clear need of setting up a Research Centre in the State which will attract scholars to set themselves to their work whole-heartedly under its auspices.

The writer is fully conscious of the fact that establishment of a Research Centre in the State will involve finances. It can only be founded by private endowments and donations of munificent persons.

All such institutions have grown out of private endowments, endowments given by rulers, nobles or gentlemen. They rest on donations of great and philanthropic men. They were founded by the patriots in the past, and are supported by patriots in the present. There is need of minimum capital endowment of at least ten thousand rupees initially for starting the Institution on the model of the Bhandarkar Oriental Research Institute, Poona. The writer therefore earnestly appeals to the people to take part in the activities of the proposed Institution and contribute liberally towards the realization of the objectives in view. It is hoped that the appeal will receive a favourable response from the public.

The writer greatly appreciates the advice given to him by his younger brother, Shree Nila Kanth Ganjoo B. A., L. L. B., K. C. S. (Subjudge) in undertaking the publication of this Research Series and other assistance rendered in the course of the preparation of this issue. The writer is also obliged to the authorities and the librarians of the Kashmir Research Department for fecilitating his work there. Thanks are also due to Mr. K. L.Ogra and J. N. Kaw for assisting the writer in correcting proofs.

The third article in this paper is the Chapter I of the writer's work: "the Doctrine of Recognition" (Pratyabhijna Philosophy) *(a Study of its Origin and Development and place in Indian and Western Systems of philosophy)* which, has been approved for the degree of Ph. D. in Arts by the Panjab University. The publication of this entire work will be continued in the following issues of this Series.

25th December, 1958. R. K. KAW

DEDICATED

HUMBLY

TO Dr. S. RADHAKRISHNAN

Philosopher Politician

HISTORY OF ORIENTAL RESEARCH IN KASHMIR STATE.

We are indeed indebted to European scholars not only for the pursuit of exploration of the history and literature of our country but also for following a critical and comparative method of inquiry. It was Sir William Jones, the pioneer of Sanskrit studies in the West, who during his brief career of eleven years in India, first aroused a keen interest in the study of Indian antiquity by his unwearied literary activity and by the foundation of the Asiatic Society of Bengal in 1784. Being a brilliant and many-sided orientalist he rapidly acquired an accurate knowledge of Sanskrit and first publised (in 1789) a translation of Shakuntala, the well-known Sanskrit drama and next a translation of the Code of Manu, the most important of the Sanskrit law-books. Sir william Jones was followed by so many famous scholars, too numerous to mention here, to whom we owe the publication of volumes of Indian literature and their translations. A number of Indian inquirers also set themselves to their work in this direction. In due course of time many research institutions came into existance all over India, in which a large number of Indians distinguished themselves by their fruitful and uncontestable results. While, during the years 1951-55, I was deputed by Government of India for a search of the Sanskrit manuscripts and texts to salvage as much of ancient knowledge (of Indians) on Art and Science of Agriculture as could be possible, I had the privilege of visiting and carrying explorations in a number of these institutions, such as the Asiatic Society of Bengal, Calcutta, Saraswati Bhawan and Vidyapeeth at Banaras, Bombay Branch of Asiatic Society and Bharatiya Vidya Bhawan at Bombay, the Bandarkar Oriental Research Institute and the Deccan College of Post-Graduate and Research Institute at Poona, the Oriental Section of the Adyar Library (Theosophical Society Head-quarters) and the Government Oriental Manuscript Library (Madras University) at Madras, the Oriental Manuscript Library, Trevendrum, the Saraswati Mahal

Oriental Research Library at Tanjore (S. I.), Ganganath Jha Research Institute at Allahabad, Saraswati Bhawan Library, Udaipur, and Vallabha Vaishnava Matha Sanskrit Library, Nathudwara in Rajasthan, Gaekwad Oriental Research Institute, Baroda, the Oriental Research Institute, Mysore, the Mythic Society, Bangalore, the Venkateshwara Oriental Research Institute, Tirupati (S. I.), Jayaswal Research Society (Bihar Research Institute) at Patna, Mithila Institute of Research and Post-Graduate Studies in Sanskrit at Darbanga and the Kashmir Research Department, Srinagar and the Sanskrit Manuscript Library, Rughunath Temple Jammu, in Kashmir State. I had also a chance of paying a short visit to the V. V. Research Institute at Hoshiarpur (Pb) which is also equally notable. There is still a large number of such institutions in India and in foreign countries which I have not personally visited so far. It is gratifying to note that the numerous valuable works published by all these institutions have indeed attracted the admiration of the world for our rich heritage and all-round culture which has ever made our county a beacon-light to the rest of the world. Kashmir is also credited to have a remarkable share in the pursuit of exploration and study of ancient literature. In this paper I have sought to trace the history of the Research activity carried on in this State since the inception of its Research Department and to bring out its monumantal achievements.

The *Kashmir Research Department* was founded in the State in the reign of the late Maharaja Pratap Singh. Its aims and objects were to carry 'the study of, and researches into, the ancient history, literature, arts and sciences of the country'. Although its activities began in April - May 1902, its history dates back to the very first year of the reign of Maharaja Ranvir Singh, the predecessor of Maharaja Pratap Singh, in the year 1857, when some institutions including a Library of Sanskrit works were founded in the State. The library started from a very small beginning being intended first for the needs of a Sanskrit College and some other schools. The collection of manuscripts for this library was made in the State and outside, mostly in Banaras, and extensive operation for the purpose of obtaining copies of all Kashmirian Sanskrit works followed from about 1861. Its activities gradually widened to other spheres of scholarship and in the course of time it grew into a full-fledged research Institute and one of the great store-houses of Sanskrit literature which included valuable collection of manuscripts. It attracted the notice of such great scholars

as Dr. Grierson and Dr. Stein. It is this Institute which in the year 1902 was converted into 'the Kashmir Research Department'.

During the reign of Maharaja Ranvir Singh, many attempts were made by the Department for the revival of ancient learning. We have the information that the works produced during these early years comprised 'besides some original compositions a considerable number of new commentaries and digests in various branches of Sanskrit literature... Transaltion into Hindi of standard works...were executed, and partly printed...Again, Persian and Arabic works on historical, philosophical and other subjects were translated into Sanskrit with the assistance of competent Maulvis.....' (Cat. of Sanskrit Manuscripts at Jammu by Dr. Stein, Introduction). Dr. Grierson also reports that it was a Department in which books of various languages were translated into Sanskrit and Bhasha. These were the beginnings of the literary activity of the Department before 1902.

From 1902 onward the work was carried on definite plan. Regular acquisition and cataloguing of the manuscripts was undertaken. The Department had got the information about manuscripts in Sanskrit, Tibetan and other languages in some libraries and in possession of some individuls and also good collections of Buddhist manuscripts in some of the monstry libraries of Ladakh which were intended to be collected. Catalogue-making had already started under Dr. Stein. Attention was also paid to philological research. There was already a collection of number of works in the libraries at Jammu and Srinagar which the Department then wanted to edit and publish. Dr. Grierson had brought to notice a good number of ancient manuscripts in Kashmiri whose publication was thought necessary in the interest of comparative philology. In the year 1875 Dr. G. Buhlar was deputed by Government of India to proceed on tour to Kashmir, Rajputana and Central Asia in search of Sanskrit manuscipts. In Kashmir he had discovered the works composed by Kashmiris under the general name "Shaiva Shastra", viz. the works on Shaiva Philosophy peculiar to Kashmir. He collected a number of manuscripts and divided some portions of these referring to the philosophy of Shaivas into two classes according to the two great Shaiva schools of Kashmir, Spanda Shastra of Vasugupta and the Pratyabhijna Shastra of Somananda and Utpaladeva. J. C. Chatterji, the then Director of the Department was first to devote himself to the search and study of this branch of literature.

He drew attention as early as in 1904 to the scientific aspect of the Shaiva philosophy stating in his first report of the Department: "It is a most interesting system as it has anticipated some of the latest doctrines of Science, notably the doctrine concerning the ultimate constitution of matter which the Shaiva school regards as but forms of energy." He further remarked that "there is rich literature in Kashmir belonging to the Shaiva school of philosophy of which very little is known to the outsider. It is a most interesting system...Manuscripts of the school should be made public by the Department." Accordingly the Department undertook the work of editing and publishing of the Shaiva literature in particular which has been pursued ever since under the direction of successive officers.

During the last about fifty five years (since 1902) nearly 89 volumes have been published by the Department under the general name : *"the Kashmir series of Texts and Studies"*. Shiva-Sutra-Vimarshini by Vasugupta with Commentary by Khemraj was the first publication. The work was sent to press in 1905 and appeared in the years 1911. An attempt was made by Chatterji to prepare a glossary of technical terms employed in Shaiva Philosophy (Vide his Report of the Department, 1904). Nearly 300 pages of the manuscript of the work were reported to be ready for press, but it is not known why the book was not published. Another important work on the Ancient Hindu Law namely Ranvira Prayaschitta Nibhandha was also reported to be ready for the press. This work also did not appear for all these years. It is not necessary to give here the names of all the publications of the Department. Some of the notable works from the list of works published are as follows :- Kashmir Shaivism (in English), being a brief introduction to the history, literature and doctrines of the Advaita Shaiva School of Kashmir by J. C. Chatterji appeared in 1914. Parmarthasara of Abhinavagupta was published in 1916. Ishvara Pratyabhijna Vimarshini (Text by Utpaladeva and Commentary by Abhinavagupta), Part I, appeard in 1918 and Tantrasare of Abhinavagupta in the same year. Siddhitrayi and Pratyabhijina-karika-vritti were brought out in 1921. Ishvara Pratyabhijina Vimarshini Part II appeared in 1922. Shivadrsti of Somananda was published in 1934. Ishvara Pratyabhijna Vivriti-vimarshini volumes I, II and III, Tantraloka, a comprehensive work on the Shaiva Philosophy by Abbinavagupta (in several volumes) and other works appeared from time to time. These publications also include some very valuable works, most important and useful for

scholars particularly for Indologists, such as Lalleshwari-vakyani (the spiritual 'Sayings' of the famous seeress Lala or Lal Ded of Kashmir); a descriptive Catalogue of Sanskrit Manuscripts (enumerated 274) in the Private Library of H. H. the Maharaja of Kashmir, by M. A. Stein (published in 1894); 'The Hindu Realism' by J. C. Chatterji (being an introduction to the metaphysics of the Nyaya-Vaisheshaka system of Philosophy) (published in 1912); and the Gilgit Manuscripts, three volumes (in five parts, published in 1939, 1941, 1942, 1943 and 1947), the volumes of the large collection of Buddhist manuscripts unearthed in the region of Gilgit in Kashmir State in 1931, edited by Nalinaksha Dutt (assisted by Pt. Shivanath Sharma Shastri D. O. C-Banaras-of Kashmir) according to whom, the manuscripts were written in the 5th or 6th Century of Christian era, and as such they are some of the earliest so far discovered in India; etc.

The importance and value of these publications is manifest from the following extracts from the many appreciative notes on them, communicated by various scholars in personal letters :- "Your publications will be very welcome to scholars in Europe" (Dr. F. W. Thomas); "Indian Literature is much indebted to your scholarly labour" (Dr. Barnett); "The work you are doing so thoroughly is most useful... This research in Kashmir is in most able hands"(Prof. Oldenburg); "Splendid, scholarlike, valuable." (Prof. Garbe); "Valuable work" (Sir Jhon Woodroffe); "Congratulate you and the Governmeut of Kashmir on the excellent and scholarly work" (Sir P. Arunachalam); "Very valuable...would do credit to you and to the Kashmir Darbar" (Dr. S. K. Belvalkar); Every Indian must be greateful to Jammu and Kashmir Govenment in promoting philological as well as historical research..."(A. Foucher); " ...my impression is that the work done in this Department is one of the finest cultural activity I have come across during my visits in South Asia. "(Dr. Alexander Wolskey, Principal Scientific Officer-UNESCO).

The literature produced in Kashmir attracted the attention of the scholars outside Kashmir from the early years in the present century. L.D. Barnett's work on the Parmarthasara of Abhinavagupta (Sanskrit Text and English Translation) appeared in the Journal of the Royal Asiatic Society of Great Britain and Ireland (PP. 707-747)) in the year 1910. long before the publication of the same work (Sanskrit Text only) by the Kashmir Research Department. The translation of Shiva-sutravimarshinl

by P. T. Srinivasa Ayangar was published in the year 1912. During the last three decades a number of scholars did a good deal of work on the Kashmir literature. The space does not permit to give the names of all the scholars and their works. We cannot however afford to ignore the names of some notable scholars who have turned out monumental works on Kashmir literature. M. A. Stein is well known for the exploration of ancient history and geography of Kashmir. The Chronicle of Kashmir (Translation of Kalhana's Rajatarangini with notes), publication of the critical edition of the Rajatarangini Text and 'the Ancient Geography of Kashmir' are indeed his remarkable works. George A. Grierson's work on Kashmiri language is equaly notable. K. C. Pandey has become well known for his works: Abhinavagupta (an Historical and Philosophical Study) and other recent publications on Kashmir Shaiva Philosophy and æsthetic doctrines as expounded by Abhinavagupta, etc. Reo Emil Bær (German Indologist) and Kurt F. Leidecker (American scholar) translated in German and English respectively Pratyabhijna Hrdaya (Secret of Recognition). J. C. Dutta translated into English the historical literature of the later period, namely Rajatarangini of Jonaraja, Shrivara, Prajyabhatta and Shuka.

Renowned as the 'happy valley' Kashmir has been for centuries a centre of Sanskrit learning (Sharda-peetha) and fountain-head of art and culture in the East. It occupies a respectable niche in the gallary of literature. It has produced a very vast literature on various subjects. There is a long list of famous writers and scholars of Kashmir who have enriched and extended the realms of thought and knowledge. We come across great poets and prolific writers on arts and sciences like History, Rhetoric, Astronomy, Classical poetry, Grammer, Medicine, Poetics, Metrics, Lexicography, music, epics, Fiction, Drama and Philosophy. Kashmir has indeed played an important role in the development of Indian Culture. Kashmir occupies an unique position in the historical literature of India. Kashmir's important contribution to Sanskrit literature and Indian Culture is the development of a school of Philosophy, more rational than any other school in the rest of India, namely the Pratyabhijna School, which is particularly attracting the notice of the world at present. Though so much is done in past for the revival of our ancient knowledge and culture but much has not yet been done by scholars for the elucidation of history, philosophy, poetry and literature produced in Kashmir. The literature on scientific subjects like Astro-

logy and Astronomy are almost unexplored and a virgin field. Much of the Kashmiri poetry and Persian literature produced in Kashmir is still untouched. Similarly there are other branches of learning which afford very great scope for the patient student. There is in fact enough for exploration, research and publication.

In the recent years Kashmir research Department lost that fillip and incentive for oriental research and study with which it functioned for years together since its inception. The causes of its decline are not too far to seek. Its decline came with the retirement of veteran research workers like Pt. R. C. Kak, Pt. Madhusudan Koul, Pt. Harabhatta Shastri and others who could not perhaps be replaced by equally great scholars, or perhaps the Government could not extend opportunity and facility for such research scholars available in the State to work in the Department (on suitable allowances, scholarships or honourariums), There is another cause for the slow progress of the Department. It has been mainly engaged during the recent years for preparation of the text books for schools and collegess for which there was a great urgency in the State since the set-up of a University of its own. The meagre staff working in the Department could hardly pay any attention to the original explorations and research work. Still an appreciable work is being done in the Department for turning out the publications of a voluminous history of Kashmir written by a recent historian, a patriot of the country, namely Tarikhi Hassan and the Panchastavi-Commentary by Pt. Harabhatta. The maintenance of the very valuable Research Library in proper order by its custodians,. the library staff, to facilitate the work of reserach scholars from outside visiting it off and on is also a creditable work for the cause of oriental learning. The Department is indeed in need of reorientation with a view to restore the normal progress in the work of the original exploration and research. Thus Kashmir is handicaped at present for its research activity. Feeling this desideratum I once took an initiative (in the last summer) of drawing the attention of some prominant members of the Gandhi Memorial College Managing Commttee, who are themselves very learned and keen for the cause of learning in the State, to the need of establishing a public research Institution with a view to restore the impetus for research activty in the State. I suggested them to take upom themselves the task of setting up a Research Centre, like Bhandarkar Oriental Research Institute, Poona or any such Institute, along with the siad College. The learned members agreed to the proposal of creating a Post-Graduate and Research Class in their college and desired that

I should make an application to the President of the Managing Committe of the College and also submit a workable scheme in this connection on behalf of the Secretary of the Committee. I prepared the Scheme which provided (1) to turn out new batches of Research workers and scholars from the College by opening M. A. and Ph. D. classes in Sanskrit and Indology, (2) to conduct and guide researches into ancient literature of Kashmir in all the subjects comprising Oriental learning and Indology, by engaging and maintaining scholars and Research students, full-time and otherwise for the purpose on suitable allowances, scholarships and honourariums and (3) to publish important manuscripts and the research works produced by various scholars, in the form of Journals and books. Another clause was added to the scheme as desired by some members of the Committee. It was also proposed to impart religious teaching to the students of the College. Religion is the very frame-work of life in India, that which inspires Indian Art and literature and Philosophy. Sylvain Levi was right in declaring that in India "humanity is steeped in divinity and by whatever name he worships Him, each man sees God, hears God, is a part of God and lives in God every minute of his life, even the humblest are not cut off." A great stress is laid by prominant administrators-cum-educationists like Sir S. Radhakrishnan on the need of teaching of Religion and Philosophy in schools and colleges as an important measure to divest the bestial nature from man by manifestation of his spiritual existence and thus to save the human race, threatened by material crisis, from unhappy consequences. Although the authorities of the College are very keen about giving effect to this scheme at the earliest., it appears, the College is handicaped for any extensions for want of necessary finances.

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CHAPTER I

PRELIMINARY

Preamble; Evolution of the Studies of the Pratyabhijna Literature; Glimpses of the present study.

Preamble The attention of modern scholars was drawn to what is known as the "*Pratyabhijna System of Philosophy*" very late in the annals of Indological research. Before the literature on the subject, distinguished as "*Pratyabhijna Literature,*" was discovered in Kashmir by Dr. G. Buhlar in 1876 A. D., the system had remained sealed in manuscripts or in the hearts of a few traditional Pandits, and was studied but little by modern scholars till very recent times. Among the students of this system of philosophy, J. C. Chatterji, P. T. Srinivasa Iyengar, L. D. Barnett, Reo Emil Baer (German Indologist) and his English translater, F. Kurt Leidecker (American Scholar) and K. C. Pandey get the credit of setting out earlier on their literary expedition and discovering new coasts of knowledge in this domain of study. The information given by these noted scholars, the pioneers of this branch of study serves as beacon-light in the present study.

Evolution of the study of the Pratyabhijna literature

The first notice of Pratyabhijna: We get the earliest notice about the Pratyabhijna Shastra in the well-known publication, Sarva-darshana Samgraha of Madhavacharya, a collection of all the systems of Philosophy, edited by Pt. Ishvarachandra Vidyasagara and published for the first time in the Bibliotheca Indica in 1858 A. D. It reviews, perhaps in the gradually ascending order of importance from the Vedanta point of view, the sixteen most Important philosophical systems, including the three Shaiva systems, Nakulisha-Pashupata, the Shaiva system and the Pratyabhijna Darshana current in Southern India in the 14th century A. D. Though not of much importance in itself, it aroused interest among the modern scholars in the so-called minor systems of thought and was translated into English by E. B. Cowell and A. E. Gough. In this work, the Pratyabhijna System appears as the eighth system and the Vedanta system of Shankaracharya as the sixteenth or the final system. The Vedanata

is thus given the highest place among the sixteen systems described.

Discovery of Pratyabhijna literature by Dr. Buhlar Nevertheless, until about the year 1876 A. D. the Pratyabhijna Shastra remained unknown to the modern scholars. In the year 1875 A. D., however, Dr. G. Buhlar who proceeded under the orders of the Government of India on a tour to Kashmir, Rajputana and Central Asia in search of Sanskrit manuscripts discovered in Kashmir the works composed by Kashmiris under the general name "Shaiva Shastra". He collected a number of manuscripts and divided some portions of these referring to the Philosophy of the Shaivas into two classes according to the two great Shaiva Schools of Kashmir: Spanda Shastra of Vasugupta and the Pratyabhijna Shastra of Somananda and Utpaladeva. Dr. Buhlar points out in his Report that the Pratyabhijna system "appears to be pure idealism and an application of Shankaracharya's principles to the Shaiva phliosophy." He further brings to notice the remarks of Prof. Gough in his prefatory note to the translation of the Shaiva-dharshana in Sarvadarshana Samgraha, "Prof. Gough has shown that the Kashmirian Shaiva philosophy bears the close resemblence to the Shaivism of the Southern India."

Publication of the 'Kashmir Series of Texts and Studies': The first impluse to the study of the Pratyabhijna literature was given by the publication of "Kashmir Series of Texts and Studies" started by the Kashmir Research Department early in the present century, from 1902 when its activities began. The literature of Kashmir pertaining to the Shaiva School particularly attracted the notice of J. C. Chatterji, the first Director of the Department, who was the foremost scholar to devote himself to its study from 1904. He brought to notice in his first report that 'There is a rich literature in Kashmir belonging to the Shaiva School of Philosophy of which very little is known to the outsider. It is a most interesting school....Manuscripts of this school should be made public by the Department.' Accordingly the Department carried on the editing and publishing of the Shaiva literature and during the period of the last half century brought out 89 volumes of "Kashmir Series of Texts and Studies", which include almost the whole of Shaiva literature. Among the works published by the Department, the following comprise the Pratyabhijna Shastra:- Shivadrshti of Somananda, the first and the basic work on the system by its originator; Ishvara Pratyabhijna Sutras (or Karikas) by Utpaldeva,

the systematiser of the philosophy, with short Commentary called Vimarshini; by Abhinavagupta, the expounder of the system, in two parts: Part 1 and Part 2; a long Commentary on Pratyabhijna Sutras called Vivratti-Vimarshini by Abhinavagupta, in three volumes: Vol. I, Vol. II and Vol. III; Pratyabhijna Hrdaya; Siddhitrayi and Pratyabhijna Karika-vrtti. In addition to these works, the below-mentioned works contain the tenets of the Pratpabhijna school, embedded in a mass of other matters of Kashmir Shaiva cult:- Shiva-sutra-vimarshini by Vasugupta with Commentry by Kshemaraja; Tantraloka, a comprehensive work on diverse subjects pertaining to Tantra Shastra (the scriptures of Shaivas) by Abhinavagupta, with commentary, in several volumes; and Parmarthasara of Abhinavagupta.

Pioneering Studies: This literature began to attract the attention of scholars early in the present Century. In the year 1910 there appeared the Paramarthasara of Abhinavagupta (Sanskrit text and English translation) by L. D. Barnett in the Journal of the Royal Asiatic Society of Great Britain and Ireland (PP. 707-747) in which we, for the first time, find an English presentation of the principles of Shaiva school of Kashmir. Dr. Barnett observes, in his Introduction to this work, 'In my "Notes on the Shaiva Siddhantam" published last year (in 1909) in Le museam, I called attention to the fact that the living faith of the majority of modern Tamils is in almost every respect, and certainly in all essentials, the same doctrine that was taught in Kashmir about the beginning of the eleventh century by Abhinavagupta; and I endeavoured to indicate what, in my opinion, the links are which join the modern theology of the South to the ancient teachings of the North, and ultimately to the school which is represented by the Shvetashvatara Upanisada. In further illustration of this view I now present the Parmarthasara of Abhinavagupta."

In the year 1912 was published the translation of Shiva Sutra Vimarshini by P. T. Srinivasa Ayangar. This important work, in the early days of the studies of Kashmir Shaiva Shastra, acquainted the scholars with the system of Shaivism as a form of the Yogic system. In his introduction to the work the scholar calls attention to the fact that Shiva Sutras do not represent any manual of philosophy, since they merely deal with certain forms of Yoga and propound a Tantric creed.

The work, namely 'Kashmir Shaivim' (in English), being a brief

introduction to the history, literature and doctrines of the Advaita Shaiva Philosophy of Kashmir, by J. C. Chatterji, appeared in the 'Kashmir Series of Texts and Studies' in the year 1914. J. C. Chatterji is well known as the author of 'Indian Realism' and 'India's Outlook on Life.' In Kashmir Shaivism, the learned scholar distinguishes the Shaiva Philosophy from a system of Shaiva faith. He writes - 'While Kallata may be said to have handed down the doctrines as a system of religion, Somananda supplied the logical reasoning in their support and made a system of Advaita Philosophy of what was at first taught as a system of faith and thus founded Pratyabhijna Shastra...which is so named after the Pratyabhijna Sutras...'

In the year 1936 appeared the work namely 'Abhinavagupta'—An Historical and Philosophical Study (Ph. D. thesis) by Dr. K. C. Pandy, which gives a brief presentation of the various doctrines of Pratyabhijna Philosophy as expounded by Abhinavagupta in his two commentaries on Ishwara Pratyabhijna Karikas and his other works on the subject. Mention may also be made of the publication of Bhaskari, Vols. I and II, a Commentary on the Ishvara Pratyabhijna Vimarshini of Abhinavagupta, edited by K. A. Subramania Iyer and Dr. K. C. Pandey. This work was greatly needed for the proper understanding of abstruse text and the polemics of abhinavagupta in his Vimarhsini, and the credit of discovering this important commentary in Kashmir and getting it published under very difficult circumstances goes entirely to Dr. Pandey. Bhaskaracharya, the author of the commentary lived by about the 18th century, being six generations ahead of his present successor. As regards the Abhinavagupta's contribution to this philosophy, Dr. Pandy remarks in his work mentioned above, "The Philosophical system of Kashmir, with Abhinava's contribution to it, left out of consideration, loses most of its importance ...It is not possible for us to attribute the authorship of any particular theory to Abhinava as we can do to Kant or Hegel." Among all the scholars of this line, Dr. Pandey has devoted himself entirely to the study of Abhinavagupta's Philosophy and Rhetoric. In his scholarly introductions to Bhaskari Vols. I and II, he has taken great pains to bring out some outstanding points of Pratyabhijna philosophy. Volume III of Bhaskari, presenting an English Translation of the Ishvara Pratyabhijna Vimarshini in the light of the Bhaskari (Commentary), with an outline of History of Shaiva Philosophy, by K. C. Pandey, also appeared in the year 1954.

Another work namely 'The Secret of Recognition,' viz. Pratyabhi-

jna Hrdaya, translated into English by Kurt F. Leideckar from its original translation in German by Reo Emil Baer, was published in the year 1938 in Adyar Series No. 18. It contains in its introductory pages a note by S. S. Suryanarayan Shastri on the comparative study of the Pratyabhijna system and the Shaiva Siddhanta of South India. As regards the origin of this line of philosophy in Kashmir the scholar produces the following evidence in his Note No. 36 (in his work): "We might make mention of the tradition according to which Shankara in his travels came near Kashmir. The activity of this greatest of India's monists falls into the first half of the ninth century and comes, therefore, at the same time as the appearance of Vasuguupta (cf. Chatterji, K. Sh. P. 23). Hence it is not improbable that he imparted the impetus to the monistic movement in Kashmir (cf. Farquhar, O. R, L. I., P. 198)."

Dr. S. Radhakrishnan devotes a chapter (No. 10) in his 'Indian Philosophy,' Vol II, to the Pratyabhijna system. It is clear that this eminent scholar noticed this as one of the notable doctrines. He remarks that 'the development of Shaivism in the extreme south of the country as well as in the extreme north, that is in Kashmir, is a wonderful example of India's cultural unity'.

In addition to the work done by scholars mentioned above, we cannot afford to ignore the important contributions made to the study of this subject by some writers on Indian philosophy, as for instance, M. M. Gopi Nath Kaviraja who has contributed a few articles on the subject in some leading papers, Prof. Lachhmi Dhar gives a brief description of the Pratyabhijna Philosophy in his book namely, The Birith place of Kalidasa.' C. Hayavadana Rao makes casual remark about some of the doctrines of this system in his Introductory Vol. I of the Srikara Bhashya of the Vedanta Sutras.

Object of the present study. It is apparant from the above that the subject has been studied by so many scholars heretofore, but so far no attention seems to have been devoted to a serious study of the origin and development of this system of Philosophy. It is the first attempt to trace the origin of the various doctrines of this school from the philosophic ideas in the Vedic hymns and the Upanishadas and the Buddhist sources. These studies have revealed that the system has evolved, of course, from the same fountain-head where all other schools of Indian Philosophy, the Sankhya, the Vaisheshika, the Vaiyakarana, the Vedanta, and so on, had their origin. With the ex-

ception of its specific differences in some view points from the Buddhist and the Vedanta systems, some additions and alterations made in certain theories existing in the older systems and some tenets and technical expressions derived from the Shaivagamas (scriptures of the Shaiva school), the system is not fundamentally different from the Vedanta.

The earlier studies do not differentiate the philosophical content from the theology or dogmas of the Shaiva School. Attempt has been made for the first time to treat of the philosophical content (or Philosophy proper) of the Pratyabhijna system almost apart from the dogmas of the Shaiva cult. It appears that the system of Philosophy presented in the Pratyabhijna literature has not so far been understood in its proper context. In the present study the various tenets of the system have been properly co-ordinated with great fidelity to the original. In these studies the two lines of development of the system have been noticed, one, the earlier stage represented by the work of Somananada, known as the founder of the school, The second, the later stage as represented by the doctrines taught by Utpaladeva, the disciple of Somananda, and further elaborated by Abhinavagupta.

An attempt has been made to review in brief all the allied philosophic movements in the East and the West, making comparison and contrast of the various doctrines of the Pratyabhijna School with the allied doctrines of other systems to arrive at a clear position which this system of thought occupies in the domaine of Indian and Western Philosophy. It has been brought out that the system has indeed made a radical revision or reorientation of Indian and Western systems of Philosophy.

From the earlier studies it has been noticed that some of the opinions of scholars do not accord with facts. It is not possible to agree with Doctor Pandey in holding that the great Shankaracharya, the expounder of the Vedanta system, had any share in the preaching or practice of Tantric Philosophy ; not to speak of its having an influence on the Pratyabhijna system. The statement of Dr. Paranjyoti that Shankaracharya was an adherent of the Shakta sect or that his Advaita system is influenced by Tantric theory is far from true. The view held by Dr. Lachhmi Dhar that the Pratyabhjna system was known to Kalidasa and that Abhijnana Shakuntala is an allegorical representation of this philosophy has no bearing on the facts. The attempt made by the learned scholar in attaching philosophical

significance to some common words and ideas ocourring in Kalidasa's Shakuntala is rather far-fetched. It has been established on textual evidence that the Pratyabhijna system of philosophy originated in the ninth century A. D., which is, beyond any doubt, posterior to Kalidasa's date by a period of four centuries. All such controvertial view points have been discussed at proper places in this work.

And lastly, the writer has also sought to understand the scientific values of the Pratyabhijna metaphysics which, in its essense, is a deep study of man possessing highest potentialities and supreme inheritence. Human soul (Atman), according to the Pratyabhijna system, is endowed with creative power, viz. powers of comprehension and action and sovereignty of will. It is absolutely free (Svatantra) in creating a world for itself. The system does not only interpret the world as it is, as all other systems of philosophy generally do, bnt its point is to change it and to change it into a new world, a better and happier world for mankind. It has laid an emphasis on the need of "recognition" (Pratyabhijna) of 'Self' (Atman), viz. the surpreme inheritence of man. The more we realise in ourselves the supreme and free nature of 'Self' (Atman), by taking aid of certain processes of intuition, moral discipline and spiritual training in addition to experience and reason, the more powers of knowledge and action (Jnana Shakti and Kriya Shakti) we manifest and exercise through our mind and body. The necessity of supersensuous experience for Self-realization is recognised owing to the limitations of man's sense and reason. The modern pychologists have also admitted: "the conscious Self of each of us...does not comprise the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty within us, which for the most part remains potential only." (Human Personality, by F. W. H Myers P. 13). According to the system, Prataybhijna, 'recognition' of Self-the profounder faculty within us, is prscribed for the service of man as a means of attaining all that is of highest value"........................

जनस्याप्युपकारमिच्छन् । समस्तसंपत्समवाप्तिहेतुं तत्प्रत्यभिज्ञामुपपादयामि "

(Ishvara Pratyabhijna Sutras—I, i).

Thus the system lays down the psychological basis for the elevation of human personalety.

Pratyabhijna Philosophy has also been understood as a correct interpretation of the Indian Philosophy, or in other words, a proper

evaluation of Indian culture. It will be noticed that Indian culture is indeed human culture. The Pratyabhijna system has laid a great emphasis on "Freedom" (Svatantrya) of man, and "Freedom" and human culture are considered one and the same thing. It has revealed the law of humanity and the essentials of human society, viz. Liberty, Equality and Fraternity. The doctrine of human equality and universal brotherhood has originated from all the religious schools. The Christian doctrine basis its ethics on the notion: 'God is the father of human race, men his children, owe Him an account of their acts... Love of God, the father of all men, is to be translated into the accomplishment of the law of neighbourly love, that is to say, the love of all men.' Likewise the Muslim doctrine teaches the universal brotherhood and the love of ones's fellow men. The same doctrine of universal brotherhood and world peace is taught in the Sikh religion. Buddhism has its dogma of universal love, altruism and non-violence. The Pratyabhijna Philosophy, which is indeed a revaluation of Indian Philosophy, has also recognised universal brotherhood and equality of all men, as it has aptly established the fact that it is one Universal Soul which lives in all mankind. These truths are now admitted as the essentials of human culture. The highest objective of the Indian Philosophy is the peaceful existence and welfare of the whole human race. This is best expressed in the Ishavasyopanishada 6 & 7 :

यस्तु सर्वाणि भूतान्यात्मन्येवानु पश्यति । सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ।"

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः।

(He who sees all creatures in himself, himself in all creatures, does not show abhorrence to any one 6.) (Knowing all living beings to be one's own self, seeing the unity of mankind, how can there be delusion, suffering or sorrow ? 7). Lasting peace of mankind (Vishva-shanti) is the *summum bonum* of the Upanishadas which is also the aim of every religious doctrine. In the words of Dr. S. Radhakrishnan, what we need is "a recognition of those supreme ends of life to which science and organization, discipline and obedience are to be harnessed." Human culture that the Indian philosophy teaches is 'an evolution of man towards his emancipation, his liberation from material dangers, his advance to a state in which all the sublime germs of which he is the chosen vessel may develop — Art, Science, the social idea, the philosophic idea ......' It is therefore a mistake to suppose that Indian Philosophy is in contradiction with all the causes of human progress, Science, Technology and the idea of Society. The recent events have shown that Indian

Philosophy or Indian culture has done the greatest service to mankind otherwise all humanity would have been menaced with destruction. It is, in fact, leading the world to real peace and progress.

The major part of this work is primarily based on the direct study of the texts on the subject. The earlier works by various scholars have been drawn upon firstly for supplying the needs of the general readers and secondly for a critical and comparative examination of different views held.

Glimpses of the present Study :—The main body of the treatise is divided into three parts, Part I—"Origin and Development of the Pratyabhijna System", Part II—"Exposition of its doctrines" and Part III—"Its place in Indian and Western systems of Philosophy."

Part I (Origin and Development) :—At the very outset of this part, the controvertial view points of some scholars are discussed with reference to (1) the name of the system, (2) the time of the existence of the Pratyabhijna Philosophy, according to Dr. K. C. Pandey, (3) the time of the existence of the system, according to Dr. Lachhmi Dhar, (4) The connection of this Philosophy with Shankaracharya's school of Vedanta and (5) a tradition in Kashmir about the differences between the Pratyabhijna Philosophy and the Vedanta system. All these discussions bring out the following results :—

(*i*) **The name of the system** :—Dr. Pandey prefers to call this system 'Trika' as he says. in his book "Abhinavagupta" (An Historical and Philosophical Study), "It is a misnomer to call this system of Philosophy 'Pratyabhijna' or 'Spanda' as much as it would be to call India 'Calcutta' or 'Bombay'." Dr. Pandey does not seem to be differentiating the 'Pratyabhijna' as 'Philosophy proper of the Trika system' (as Pt. Madhusudan Koul puts it in his perface to Ishvara Pratyabhijna Vimarshini Vol. I) ; Trika is the name of the non-dualistic system of Shaiva cult of which 'Pratyabhijna' is the Philosophical part. It is the latter part only which can be called the "Pratyabhijna Philosophy," but the whole Trika system cannot be called the "Trika Philosophy," Sixty four systems of the Shaiva cult have been enumerated in the Shaiva scriptures which include Trika as one of them. These are all the religious systems but not the philosophical schools. Praytabhijna is the name given by Utpaladeva to this philosophical system which is treated of by him in his work "*Ishvara Pratyabhijna Karikas* (Sutras)." But before Utpaladeva

gave this name to the system, it appears to be called "Shaiva Darshana" as is apparent from the title of the Somananda's work "Shivadrshti." This system must have been known as Pratyabhijna system in the later ages as it is so called by Madhavacharya in his Sarvadarshana Samgraha in the 14th century A. D. Dr. S. Radhakrishnan also calls it the Pratyabhijna system in his 'Indian Philosophy' (Vol, II) for the said reason. Dr. Pandey brings to notice elsewhere that the system is also known as Svatantraya-vada and Abhasavada, but these are the names of the various doctrines of the system and as such can not be the names of the whole system. The system is also generally called "Kashmir Shaivism", the name given to it by J. C. Chatterji, because all writers on it belonged to Kashmir. It is however, concluded that the system, which we mean a philosophic system, cannot be called by any other name, Trika, Spanda, Svatantryavada or Abhasada or a more general name Shaiva system, except the Pratyabhijna system.

(*ii*) **Emergence of Pratyabhijna School** :—The Pratyabhijna system arose in Kashmir in the second half of the ninth century A. D. Somananda was the founder of this school, as he, for the first time, briefly laid down its main doctrines in his work 'Shivadrshti.' Utpaladeva, the disciple of Somananda, who lived in the tenth century A. D., was the systematiser of the Philosophy. He formulated the doctrines taught by his teacher in his Ishvara Pratyabhijna Karikas (or Sutras). The well-known Abhinavagupta, who flourished towards the eleventh Century A. D., made this philosophy intellegible in his two commentaries (one short and the other long) on Pratyabhijna Karikas, namely the Vimarshini and the Vivrti-vimarshini. He, therefore, occupies the same position in this realm of thought as the expounder of the system like the great Shankaracharya in the domain of Vedanta.

(*iii*) **Its connecton with other systems of Indian Philosophy** :- The Kashmir Shaivas claim that the system, which they generally call by the name "Trika" is the highest monistic system based throughout on the sacred authority of Shaivagamas, to which they ascribe divine origin and eternal existence. They do not at all recognise the authority of the Vedic scriptures ; but they aim at refuting the view points of the Vedanta and other systems evolved from the Vedic sources. They assign superiority to the Pratyabhijna system which, in their view, is the only perfect and correct sytem transcending all other systems of philosophy, It will be clear from the following pages that in its main doctrins the Pratyabhijna

system is not fundamentally different from the Vedanta, as initially set forth in the Upanishadas, which are the fountain-head of all the systems of thought in India, the Sankhya, the Vaisheshika, the Vaiyakarana (the Gremmarians' School), the Buddhist, and the Vedanta and so on. It will be observed that there is a common theme in all these philosophical systems in India. The same is the central theme in the Pratyabhijna system, or, as a matter of fact, of any other Shaiva system in India. These systems, however, differ from one another in holding different points of view, in propounding some new doctrines of their own and also adopting different nomenclature, viz. technical terms. The Shaivaists, the originators of the system, have incorporated most of the ideas from the Sankhya, the Vaiyakarana, the Buddhist and the Vedanta systems and have presented their various doctrines in a technique of their own, based upon certain tenets derived from Shaivagamas. which distinguish the Pratyabhijna system from the other systems.

Religious and Philosophical Background :- Part I of the work further gives a study of the religious and philosophic background which brought about the emergence of Pratyabhijna school in Kashmir. The evidences show that there existed in Kashmir in very ancient times a polytheistic religion, which included, among many other primitive types of worships, the worship of the aboriginal deities such as God Shiva, Vinayaka, Various Vedic and Puranic Gods, and even the worship of the Buddha as an Autar. We learn that Shiva worship occupied the first place among the Hindu cults of the valley from the earliest times. While a number of old cults and religious practices flourished in Kashmir, at times, various religious and philosophical doctrines reached there from outside its boundaries. Buddhism, a historic movement, spreading far and wide, was also welcomed by Kashmiris near about the time of Ashoka (273-232 B. C.). Kashmiris became active participants in the Buddhist idealogy since that time. Nagasen (150 B.C.), the reputed author of Milinda-Panha, is said to be a Kashmirian. Kumaralabdha, one of the four luminaries of Buddhism, is also known to be a Kashmiri. Nagarjuna, a native of Berar, stayed to study in Kashmir for long. 'Ashvagosha is said to have been brought by Kanishka (78-102 A. C.) from Patliputra to Kashmir to function as the Vice-President of the Great Buddhist Council held in the Kundala-Vana-Vihara (near about the present Harwan water reservoir) in Kasmir.' (Research-I P. 4). Dr. Pandey writes that 'Buddhism had a strong-hold in Kashmir since the time of Ashoka. It was in Kasmira that Kanishka

convoked an assembly of the Buddhist theologians......Its existence was particularly felt by the Shaivas when Kanishka made a gift of Kasmira (Kanishka-puram) to Buddhist church and Nagarjuna came to power and began to spread Buddhism. The aggressive attitude of Nagarjuna is referred to by Kalhana and by Varadaraja in his Shiva-sutrá-vartika.' (History of Philosophy, Eastern and Western, Vol. I, Chapter by Dr. Pandey, P. 381) Buddhism and Brahmanic cults, however, existed peacefully side by side in Kashmir for centuries before Kalhana's time (cf. Chronicle of the Kings of Kashmir, Introduction P. 9). Heun Tsang who, visited Kashmir during the years 630-645 A.D., and Ou-Kong, who visited the valley during 759-763 A. D. witnessed Buddhism flourishing in the country and being patronised by the rulers. Inspite of the phenominal success which Buddhism had in Kashmir, Shaivism continued to be a vital force from the past. A revival of Shaivism, however, came in Kashmir from the seventh century A. D. Shankaracharya (780-812 A. D.) is said to have visited Kashmir to give a final blow to Buddhism there. Eighth and ninth centuries of the Christian era seem to have witnessed a religious upheaval in the valley of Kashmir (Introduction to Ishvara-Pratyabhijna Vimarshini, P. I.), as a result of which Buddhism appears to be disappearing and the old Hinduism, particularly Shaivism, taking hold of the people. Consequently, Kashmir was the meeting-ground of the various philosophical currents at the time of the rise of the monistic Shaivism (History of Philosophy Eastern and Western, Vol, I, P. 381, Chapter by Dr. Pandey). In the ninth century A. D., there existed a concourse of various religious and philosophical ideas as professed by Buddhists and the followers of other orthodox creeds : the Vaidyakas, the Shaivas, the Shaktas, the Vaiyakaranas (Grammarians), the Sankhyas, the Naiyayikas, the Vedantins and upholders of the Yoga systems. It was from all these prevailing ideas that the Pratyabhijna system of Philosophy emerged in the Shaiva-fold in the valley of Kashmir. The work further gives a brief survey of the earlier speculations and philosophical doctrines in the Vedas, the Upanishadas and the Buddhist sources and also in the various systems of philosophy prevailing in the valley before the emergence of the Pratyabhijna school. From these studies it is concluded that the origination of the Pratabhijna school was, in fact, nothing new but only a logical development of the philosophic and religious ideas already existing in Kashmir.

Development of the Pratyabhijna system :- Part I of the work further gives a brief history of the development of the Pratyabhi-

jna system on the basis of the Shaiva literature. It distinguishes the two stages of its development viz., (1) the earlier stage as revealed in the teachings of Somananda in his work Shivadrshti, (The name of the Somananda's system appears to be still "Shiva Dharshana" by which any Shaiva System was generally called in ancient days. Somananda refutes all the older systems, not only of Vaidyakas but also different schools of Shaivas and Shaktas and introduces in his work new trends of thought and view-points which were later on systematised by his pupil Utpaladeva.) and (2) The later stage of its development in the final form as formulated by Utpaladeva in his work, the Ishvara Pratyabhijna Karikas or Sutras. These were expounded by Abhinavagupta in his two commentaries, one short, called Vimarshini, and the other long, called Vivrtti Vimarshini. At the later stage Utpaladeva evidently names the system as the "Pratyabhijna Darshana" indicated by the title of his work "Ishvara Pratyabhijna Sutras." The work gives next a brief history of the pioneers of the system and their attainments and works.

Part II "Expostion of its Doctrines":- In this part attempt is made to expound the various tenets of Pratyabhijna system from the first-hand study of the original texts. The doctrines of the system in the earlier and the later stages of development are separately treated in two different sections. A free translation of the ideas given in the relevant texts, Shivadrshti and Ishvara Pratyabhijna Karikas and Vimarshini, etc. has been given in proper context for a faithful representation of various doctrines of the system. All these doctrines are put together in the present work in such a manner as to form a compact whole of the Pratyabhijna Philosophy. No attempt has been made to give the literal translation of the Sutras or the commentaries. On the other hand, clear exposition of the doctrines is aimed at by interpreting as much of the comprehensive and difficult texts as possible. It may be stated here for the information of the readers that the English translation of the Ishvara Pratyabhijna Vimarshini by Dr. K C. Pandey has already appeared in "The Princess of Wales Saraswati Bhawana Texts." (as No. 48)

Brief idea of Somananda's doctrines:- Somananda's work Shivadrshti consists of 7 chapters (Ahnikas), the purport of which is as follows :- Chapter I of the work explains why and how the Ultimate Cause Shiva materializes in a concrete form of the universe consisting of diverse

animate and inanimate objects. Shiva constitutes the 'essence and identity' (Self) of every being ; He abounds in bliss and consciousness and is all-pervasive. (आत्मैव सर्वभावेषु स्फुरन्निर्वृ तचिद्विभु: ।) He is an unrestrained stream of 'Will' (free will) and a spontaneous flow of 'Cognition' and 'Activity'. (अनिरुद्धेच्छाप्रसर: प्रसरद् दृक् क्रिय: शिव:) (Shivadrshti—1, 2) This benign principle - Shiva-Tattva, the Ultimate Reality, is eternal and endless. (शिवतत्त्वं नित्यमनन्तकम) From his native characteristics bliss (Nirvrti) and consciousness (Chit), comprising his transcendental state, stream forth sovereignty of 'will' and powers of 'knowledge' and Action', (Iccha shakti, jnana shakti and kriya shakti), From them emanate thirty six Tattvas (the principles of creation) from which evolves the whole universe consisting of diverse creation. Somananda, like Schopenhauer, the German Voluntarist, postulates the doctrine of "Will as the (first) cause of everything", 'Will' as a force of spontaniety (urgency), instinct and spring of life. Power of 'Will' (iccha shakti) is the initial or the basic power, the root cause of all creation. Schopenhauer holds that the chief place in Philosophy belongs not to the intellect, but to the 'will'—

"A motion and spirit that impels
All thinking things, all objects of all thoughts,
'And rolls through all things,"

In this doctrine of 'sovereignty of will' Somananda represents the voluntaristic tendency of thought. The teacher next explains Shiva's *Transcendence* and *Immanence*. His Transcendence, called *Para* or *Annutara dasha*, is that state in which He exists in the plenitude of his powers (shaktis) of will, cognition and action. His immanence, called *Apara dasha*, is that state in which He transforms Himself in diverse limited objects of the universe. Somananda further describes the first process of creation and its subsequent processes and the final process of diversified creations. In this doctrine a controversy is raised and Somananda answers all the objections.

In Chapter II of the work, Somananda enunciates and refutes the theory of Vaiyakaranas (Grammarians) according to which the Pashyanti Vak (the Transcendental word) is the ultimate cause of the universe. This chapter gives a long controversy with the Grammarians regarding this doctrine in which are brought out the essential characteristics of the Ultimate Cause, viz. the powers of will, knowledge

and action, which make it potent to evolve the creation. The Grammarians' theory, Shabdbrahmavada, is thus refuted. According to Somanada, the Para, the primordial state of Pashyanti Vak is the Ultimate.

In Chapter III of Shivadrshti is rejected the view upheld by the Shaktas viz. Shaktyadvayavada, according to which Shakti (Power) independent of Shiva as Shaktiman (One possessing Power) is the Supreme Cause. Attacks are also directed against Dualistic Shaivas and the followers of Yoga Philosophy. In Chapter IV of his work Somananda criticises summarily a number of other systems, such as, the various schools of Buddhism and the monistic Vedanta, the Jainism, the Sankhya, the Nyaya, the Vaishehika and so on. He thus distinctly refers to the various schools of thought prevailing in his time, all of which he considers illogical and unsound, and makes a rationalistic approach to the problem concerning the Ultimate Reality according to the points of view of the School of the Monistic Shaivas which he represents. In Chapter V, Somananda demonstrates the identity in nature of all animate and inanimate objects in this diverse world and gives proofs in support of the Monistic doctrine. Somananda brings here a controvesy. An objection is raised : if we admit all that exists is one Shiva, there arise the impossiblities of practical life. Somananda explains that, notwithstanding every thing in nature being identical, all the acts of practical life are real since they proceed from the self-dependent power (Svatantrya Shakti) of the Ultimate Being (Lord) who materialises himeslf in the form of all the created beings. There arises no question of violating the practice of the world and our duties with regard to it. It cannot, therefore, be assumed that virtue (dharma) and vice (adharma) cannot affect pure Shiva in the form of Jiva; the books and teachers are not necessary for imparting knowledge to omniscient Shiva in the form of a disciple ; and so on. All these essentials of practical life are real and not useless (Shivadrsti III). Just as a Yogin does not get himself divided in the various bodies created by him by his power of Tapas, the Lord does not undergo division by the various objects of superior, middle and inferior classes created by him like an ocean by ripples and waves (Shivadrshi III 36 & 37). In canto VI of the work Somananda considers all other systems objectionable, being faulty or deficient. In the last Chapter of his work, he gives the summum bonum of his system, stating that Recognitive realization (Pratyabhijna) only enables a person to attain extraordinary powers and ultimately

leads him to final beatitude. The Recognition is the means of realizing Shiva as immanent in the universe by the process of simultaneously perceiving (drashta) and recalling (smarna) the characteristics existing eternally in Him and not unrealised before (Nananubhutah) (Ibid. IV, 118, 119 & 120,)

Somananda says, whether Shiva is realized or unrealized, there is no cessation of His nature. Whether fire is known or not known, it will not cease to give light and heat; if a piece of gold remains unknown, it will not change into a piece of stone. (Shivadrshiti VII,1—2) But if the nature of fire is known that it gives light and heat, its knowledge enables us to make proper use of it for lighting our houses and other purposes. वह्निर्यद्यपि विज्ञातः प्रकाशादि करोत्यसौ तथापि योजितो युक्त्या प्रकाशमधिकं गृहे । (Ibid. 10-11.) Similarly by knowing the value and the qualities of the gold we can make proper use of it. Thus if the nature of Shiva-Atman (Self) is known, proper use of His powers—iccha, jnana and kriya—will enable us to accomplish our desired objects. According to Somananda, in the words of Dr. Pandey, the realization consists 'not in the actualization of the potential ; nor in the attainment of something new ; nor in knowing what was unknown before ; but in penetrating through the veil, that makes the Maheshvara appear as the individual, of which every one is immediately aware, and in recognising the Maheshvara in the individual. He holds that the individual is essentially free; freedom is the inner being of the individual. But it is hidden by the veil of ignorance. The ignorance has to be removed to recognise it, to realise it as identical with the Reality, (Dr. Pandey, Introduction to Bhaskari, Vol. II pp. v and vi)

Utpaladeva's approach to the Pratyabhijna Philosophy : Utpaladeva's work—Ishvara Pratyabhijna Karikas (Sutras)—is divided into four sections —Adhikaras. The first section—Jnanadhikara deals with Cognition ; the second section—Kriyadhikara treats of Activity ; the third section—Agamadhikara discusses the 36 principles (Tattvas) of Shaiva school ; and the fourth section - Tattvarthasamgraha-dhikara relates to the essential nature of the Supreme Being and recapitulates the doctrines expounded in the foregoing Adhikaras. In all 16 Ahnikas (cantos) of the work cover all the four sections.

In Ahnika I of Section I of the work, Utpaladeva follows his teacher in attributing the powers of Action and Cognition, or the same

in reverse order, to the Self, the Ultimate Cause (called in his system Meheshvara) as His two primary powers. Later he assigns the Sovereignty of Will (माहेश्वर्य) also as another primary power to the Ultimate Cause. All creation from an atom to a mountain, all that lives or can be said to exist in any form, in the form of sentient or insentient object, microcosm or macrocosm, is endowed with these two characteristics (यो हि जानाति च करोति च सजीवति) In the Introductory verse (I, 1) of his work Utpaladeva says, "...Wishing to help men I set forth the Pratyabhijna Philosophy which is the means of attaining all that is of highest value". (The original line is quoted on P. 7) On this point the teacher introduces a discussion. The Purvapakshin questions, when Atman (Self) is the self-luminous Maheshvara, the Ultimate Being, Actor and the Knower, where arises the occasion for His Recognition or realisation ? All talk of establishing or rejecting the existence of such an eternal and conscious Being is in vain. (कर्तरि ज्ञातरि स्वात्मन्यादिसिद्धे महेश्वरे। अजडात्मा निषेधं वा सिद्धिं वा विदधीतकः 1, 2.) The Uttarapakshin, the teacher, answers the question : although Atman is self-luminous, yet His real nature is not manifest due to His own deluding power (माया विमोहिनी शक्ति). It, however, becomes manifest by his own perceiving power (दृक्क्रियात्मिका शक्ति) which remains hidden from awareness due to his innate delusion. It is the Recognitive insight (Pratyabhijna) which revives this perceiving power. (किंतु मोहवशादस्मिन्दृष्टे ऽप्यनुपलक्षिते । शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते 1 3 .) The Purvapakshin questions again, the perceiving power can be possible with regard to sentient beings only ; how is it to be assigned to insentient objects ? The teacher answers the question : the existence of insentient objects depends upon sentient beings, for it is an admitted fact that the life of all living things comprises 'Knowledge' and 'Action.' Thus in their very manifestation the insentient objects are also endowed with these two characteristics. Again, the Purvapakshin questions, how is the existence of Knowledge and Action as two primary powers of Atman to be proved ? The teacher says, Out of these two, Knowledge is self-established (स्वतः सिद्धम्) whereas Action (which is also self-establised स्वतः सिद्धा) is associated with a body (क्रिया-कायाश्रितासती) and is thus perceptible to other perceivers ; and it is through Action that others' Knowledge can be inferred. In this

manner all the objections with regard to Recognition are waived. (Ref. Pratyabhijna Sutras 1, 4 and 5.)

In the next two Ahnikas (Cantos 2 & 3) the teacher introduces another discussion to refute the theory of Buddhist Saugatas, according to which the perceiving Self is not a permanent being. The theory of the Saugatas is based on their doctrine of Genearl Momentariness. Utpaladeva rejects the theory mainly on the ground of the phenomena of remembrance, and establishes the existence of permanent Self. He says, if we do not admit a persisting Self, the settled order of the world will not be possible. In the state of General Momentariness, even perception is impossible, since the three notions occuring in this experience viz. 'I', 'awareness' and the 'object', belonglng to three different moments of time, can not be joined together in one identical relation. The Buddhists have no reason to suppose that these three notions do not involve three successive stages. On the other hand, we are conscious of our identity that we persist in all our changing states of consciousness, and though our ideas are continuously changing with the changing objects, we remain unchanged all the same, and this shows that in knowing ourselves as pure 'awareness', we are successively connected with the changing objects. The existence of a permanent entity persisting in the changing states of consciousness is established as a matter of our common experience, as it is this persisting entity Self which, in the later state of remembrance, remembers an object which he perceives in the previous state. On this point the Purvapakshin states that 'it is the residual trace or impression (Samskar) that causes remembrance. Therefore, it is unnecessary to assume the existence of another superfluous entity, Atman'. Utpaladeva replies this point saying that one perception, say, the perception of sight differes from another, say, the perception of taste. As stated by the Purvapakshin (Bauddha), remembrance of previous perception arises from the residual trace or impression (Samskar) which is supposed to be the common ground of perceptions without recourse to a persisting self. By such an assumption it follows that one impression (Samskar), say, the impression of sight-perception shonld cause the remembrance of a differnt perception, say, taste-perception and vice versa. This evidently leads us to impossibilities, unless we admit the existence of a persisting Self Who experiences different states of consciousness.

After proving the existence of a permanent Self (Atman), called

Mahesvara, Utpaladeva states that He is endowed with three powers, viz. the power of Remembrance (Smarana Shakti), the power of Knowledge (Jnana shakti) and the power of Differentiation (Apohana shakti) which are the three forms of Cognitive Power (Jnatratva shakti), the first Primary power assigned to the Self. The Power of Remembrance (Smarana Shakti) is that power by virtue of which Atman who experiences the perception of an object in one state, remembers the same in another state. In the latter state the Self is rememberer (smarata). In the absence of remembrance also the self still exists possessing the power of Remembrance (Smarana shakti), as one of his powers or faculties. The power of remembrance is fully discussed in Ahnika 4. The power of Knowledge (Jnana shakti) functions in making objects manifest externally in the form of their perceptions which existed within in the form of self-consciousness. By virtue of this power the Self takes out for separate manifestation only certain things from the unlimited mass which lies merged in it (स्वरूपादुन्मग्नमाभासयति). The real nature of objects, according to the system, is Prakasha (manifestation) (प्रकाश एव अर्थानां स्वरूपम) which is innate in Jnana shakti. From this point of view objects are real against the Vijnana-vadin's theory that they are the transformation of our Vasana (desires) and do not have separate real existence. The processes (Vrtis) of mind (Antah Karana) viz. will (iccha), Knowledge (Jnana) and action (Kriya) function by the power of Knowledge (Jnana shakti). The power of Knowledge is explained in detail in Ahnika 5. The power of Differentiation (Apohana shakti) is that power of Self which enables Him to manifest one object, say, a jar (ghata) different from any other object, non-jar (aghta), or the appearance (Prakasha) of an object different from its disappearance (Aprakasha). The doctrine concerning the power of differentiation is expounded in Ahnika 6. After explaining the functions of these three powers, Utpaladeva proves that they rest in one substratum, the lasting Self (Atman), the Maheshvara. This is established on logical grounds in Ahnika 7. Maheshvara is assigned the sovereignty of will (माहेश्वर्य) or Volitional power (Iccha shakti) as its another Primary power. Somananda has treated this as the first or basic power in Shivadrshti I. This power, माहेश्वर्य, is explaind by Utpaladeva in Pratyabhijna Sutras (Ahnika 8) in a novel way. Here he introduces two new theories, (1) Svatantrya-vada and (2)Abhasavada which are explaind elsewhere in this chapter.

Section 2 (Kriyadhikara) of the work deals with Kriya-shakti (the power of physical Activity), the secend primary power of the Ultimate Reality. The whole creation or, in other words, manifestation is the result of the Kriya shakti ; as under the operation of its three laws, viz. the law of Divison (भेदाभेद), the law of perception (मान तत्फल मेय) and the law of Causation (कार्य कारण) it turns into a constituent power (निर्माण शक्ति) which brings into existence the whole cosmos. In section I of Kriyadhikara, Utpaladeva discusses the nature of Kriya-shakti. In regard to this, the Purvapakshin questions : Kriya involves succession (krama) causing plurality which is contrary to the nature of Self Who is, in essence, devoid of plurality, according to the Monistic Doctrine of Shaivas. The Uttrapakshin, teacher, answers as follows :—Action (Kriya) involves plurality on account of the function of काल शक्ति (principle of time). Plurality is the result of perecption of an object at differnt moments of time :— कालः सूर्यादि संचारस्तत्तत्पुष्पादि जन्म वा। शीतोष्ण वाथ तल्लक्ष्यः क्रम एव सत्त्वतः। Self possessing the Kriya-shakti as one of His primary powers is uneffected by Kala-Shakti and is thus free from the nature of plurality. The teacher explains plurality also by the theory of Manifestation (Abhasa-vada), which is a quite new theory in the Praytabhijna Philosophy. According to thiis theory, Atman or Maheshvara (Lord) is the Manifester of diverse manifestations (चित्राभासकृत· प्रभो) in the form of various objects of this universe. The Kala Shakti of this Lord (Atman) differentiates various manifestations at different moments of time as distinct entities. By this theory of manifestation (Abhasavada) are also explained the relations of Plurality and Unity (Bhedabheda), the relation of 'Subject,' 'awarenes' and the 'object' (Pramata, Pramana and Prameya) and the relation of Cause and Effect (Karana karaya), in conformity with the doctrine of Monism (Advaita). Ultimately there exists Unity in Plurality (Bhedabheda). This is the first or the fundamental law of Kriya Shakti of which the other two laws, the law of Perception and the law of Causation, are derivatives or corallaries. These three laws are comprehensively discussed, in three separate sections of Kriyadhikara, in Utpaladeva's work. Thus in this system One Lord is both the Manifester subject (Aham) and the manifested object (Idam). The manifested world is analysed into thirty-six Categories (or principles of Creation) called Tattvas, from Shiva, the highest principle, to the earth, the principle of solidity.

Part III, Agamadhikara, of Utpaladeva's work treats of different supernatural elements as derived from the dogmas of the Agama-shastra. After describing the thirty-six Categories of Abhasa-vada, it gives the pure and impure creation of perceivers (Pramatas) ; the bondage (Samsara) and freedom (Svatantrya) ; the impurities (Malas)—Anava (the innate impurity), Mayiya (the impurity caused by the principle of limitation—Maya) and Karmiya (impurity in the shape of lack of knowledge of right and wrong actions) ; the different states of perceivers, viz. Jagarat (waking), Svapana (dreaming), Sushupti (dreamless sleep), Turya (fourth state) and Turyatita (beyond the fourth state) ; released souls (Pati) and the other perceivers (Pasu) ; common creation ; the two classes of Samsarins (worldly men) ; four methods of realisation for liberation (freedom), Shambhavopaya, Shaktopaya, Anavopaya and Anupaya and so on. (The fourth and fifth states given above are those of the Yogin's intuition).

Part IV, Tattva-samgrahadhikara, the last part of the Utpaladeva's work, recapitulates all the important doctrines of the Praytabhijna system as discussed in the first three parts of the work and explains further the essential nature of the Highest Being which is the Self of all living beings (स्वात्मैव सर्वे जन्तूनामेक एव महेश्वरः) The *summum bonum* of this system is to 'recognise' the supreme and free nature of Self realizing that all this world is one's own creation (सर्वो ममायं विभव इत्येवं परिजानतः). Thus fully kowing one's Self and its hightest potential powers of Cognition and Action, one thinks and acts in a right manner to see all his desired objects accomplised. (एवमात्मानमेतस्य सम्यग्ज्ञानक्रिये तथा । जानन्यथेप्सितान्पश्यञ्जानाति च करोति च ॥) (Ishara Pratyabhijna Sutras IV, 1.) The gratification one feels by realizing one's self as supreme and free soul is best described by Utpaladeva by the example of the proverbial maiden (in Ahnika IV, 2) of the work : 'A certain damsel, hearing of the many good qualities of a particular gallant, fell in love with him and agitated by her passion and unable to suffer the pain caused by his absence from her, wrote to him a love letter describing her condition. He at once came to her ; but when she saw him, she did not recognise in him the qualities she had heard about ; he appeared much the same as any other person and she found no gratification in his society. Soon, however, as she recognised those qualities (in him) as her companian now pointed them out, she was fully graitfied. Similarly one cannot get

the real happiness unless one recognises the nature of Supreme Self in one's individual self.' (तैस्तैरप्युपयाचितैरुपनतस्तन्व्याः स्थितोऽप्यन्तिके। कान्तो लोकसमान एवमपरिज्ञातो न रन्तुं यथा। लोकस्यैष तथा...) When one recognises one's profounder Self, he feels that he has attained what is of highest value, as he will not be wanting anything because of his former inferiority complex, since he finds that his own profounder faculties, now-recognised, are there to provide him what he wants and to lead him to final beatitude. Utpaladeva says, at the end, that he has set forth this Ishvara Pratyabhijna "in order that comman man may have the transcendental power (Siddhi) without much effort." (जनस्यायत्नसिद्धयर्थम्......इश्वरप्रत्यभिज्ञ यमुत्पलेनोपपादिता)

Part III "Place of Pratyabhijna in Indian and Western systems of Philosophy":- This part of the work reviews the allied philosophical movements in India and the West as represented by (1) the Shaiva systems of India; (2) The Vedic and Buddhist Systems of Indian Philosophy; and (3) the Western Schools of Philosophy. A comparison and contrast is made between the various doctrines of the Pratyabhijna system and the allied doctrines of other schools to indicate the distinctive features of this system and in what respects it transcends the other systems.

Philosophic Movements in India and the West :- In the development of philosophical thought in India there arose two main movements, the Vedic and the non-Vedic. The Vedic movement grew within the ambit of Vedic scriptures and the non-Vedic movement developed from the Shaivagamas, Shaiva scriptures. The former movement started sometime between second and third millinium B.C. when Aryans settled in this country and produced their literature, known as the Vedic literature. Some hymns of the Rig-veda, the oldest of the Vedas, and the later Vedic literature the Upanishadas indicate that various speculations were held by the Vedic Indians regarding the origin and nature of creation. The Shaiva movement in India dates from centuries earlier than the Vedic movement. The inscriptions of Mohenjo-daro and Harappa have revealed that the Shaiva cult was in vogue as far back as 3000 B.C. Sir John Marshall says, "Amongst the many revelations that Mohenjo-daro and Harappa have had in store for us, none perhaps is more remarkable than the discovery that Shaivism had a history going back to the Chalcolithic age or perhaps even farther still. The philosophical specula-

tions seem to have also been growing among the Shaivas who lived side by side with Vaidyakas and Bauddhas long before the Christian era. In Europe, the philosophic conceptions started in Greece with the question 'what constitutes the primordial natural force-principle,' from about 600 B. C., when Thales declared water to be the first principle—the Universal Substratum, Prima Materia of all things, of which the other bodies are mere modifications." Thales was followed by other Greek philosophers, Anaximender, Anaximenes, Pythagoras and so on who in the beginnig held materialistic conception of the Universal Substratum or the Prima Materia of all things. It is said that Philosophy has its origin in the Greek race; but the Greeks themselves supposed their early teachers to have imbibed wisdon at the eastern fount.

Indian Philosophy (Vedic and Buddhist) :- It is difficult to indicate with any degree of certainity the different stages in the development of thought in India. But it is certain that long before the composition of the hymns of the Rig-veda, Indo-Aryans had outstripped the primitive simplicity of thought and had developed the conception of gods as forces behind the natural phenomena. From the cosmogonic hymns, or the hymns of creation, which we find in the tenth Mandala of the Rig-veda, it is evident that the Vedic Indians producud deep philosophical lucubrations expressing their growing curiosity to know the origin and nature of creation. N. Mukharji, the auther of "A Study of Shankara" is justified to state, "It is therefore that the question that man has asked in all ages and in every clime, has found expression in the hymns of the Rig-veda not in its primitive simplicity but with timeless and universal moulding that the vision of a poet or seer could give it." In the words of the Vedic seer को अद्धा वेद क इह प्रवोचत् कुतः आजाता कुत इयं विसृष्टिः (Who knows truly ? Who shall here declars, whence it has been produced; whence is this creation ?) we find the primitive inquiries made in the boary ages regarding the Ultimate Cause of this creation, which are indeed the beginnings of the phliosophical thinking in India. In the Vedic movement, in fact, various tendencies or currents of thought appear growing and changing, Naturalism, Anthropomorphism, Monotheism and finally Monism. The Vedic thinkers were led to suppose that there is one divinity, one superior power, which they called by various names and spoke in various ways: इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः ससुपर्णो गुरुत्मान्। एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं

मातरिश्वानमाहु । "Such monotheistic ideas later gave rise to various speculations about the nature of this divinity or Godhead, the Ultimate cause of life and existence in an individual (microcosm) and in the universe (macrocosm) around, as we find in the upanishadas, the later literary product of the Vedic age, which are the fountain-head of the Monistic doctrines. It is from this ultimate source that Shankara'a system of Vedanta and the Pratyabhijna Philosophy developed in the Vedic and non-vedic folds respectively.

It is said that the philosophic spirit grew in India from the age of the Buddha, before the country had developed any philosophy proper on rational basis ; It is, however, apparent that Philosophical speculations had already grown in the Vedic age as indicated by some philosophic hymns in the Rig Veda and the Upanishadas. Rational thinking originated when Buddhists questioned about the different speculations of the Vaidyakas. The earliest philosophic doctrines, such as Vijnana-vada and Kshanika-vada evolved from Buddhists. Later on the speculations of the Upanishadas assumed different forms in various systems of philosophy which developed in post-Vedic ages. Definite doctrines and different philosophic theories evolved from various schools of thought, such as, Dvaita (Dualism), Advaita (non-dualism), Vishishtadvaita (modified non-dualism) and Dvaitadvaita (Unity in difference). The last theory ultimately culminated in the non- dualistic doctrine of Shankracharya.

Shaivistic Philosophy : It has been stated above that the Shaiva cult was in vogue as far back as 3000 B. C,, centuries earlier than the Vedic age. The history of Shiva-worship in India shows that it is of pre-Aryan origin. There are numerous references in Vedic literature which show that worship of Shiva was in vogue in the country in the Vedic age. Some of the references clearly indicate that this form of worship was gradually borrowed by Aryans from non-Aryans. Round this Shiva- worship there grew a mass of literature belonging to Shiva-shakti cults, which is known as "Agamas and Tantras". It developed through ages side by side with and possibly independent of the Vedic scriptures. Shaivas seem to have borrowed most of the ideas from the scriptures of the Vaidyakas. Consequently, in a place like India, where different school's of thought had grown in the Vedic fold, development of similar schools within the ambit of Shaiva fold was but inevitable. Shri S. G. Sakharpekar mentions, in his address on "Shaivagama"

delivered in the Seventh All-India Oriental Conference (1933), that before the arrival of Shankaracharya on the religious stage, the Agama-vadins of the Shaiva School were separated into different schools, viz. Maha-pashupatas, Shaiva Siddhanta, Nipala-Pashupatas, Kashmira Shaivas and Vira Shaivas. These different Shaiva sects also held varied philosopical theories, such as Dvaita (Dualism), Advaita (Non-dualism), Dvaita-dvaita. (Dualism-cum-monism) and so on, like the similar schools of the Vedic fold. The non-dualistic trend of thought in the Shaiva movement finally culminated in the from of the Monistic System of Pratyabhijna Philosophy.

Western Philosophy:- The earliest Greek speculators, like the first Indian thinkers, were the physical philosophers, who assigned the Cause of the universe to various original substances like elemental water, air, fire, or all the four elements, or atoms. Some assigned it to abstractions like numbers or 'One' as the beginning of all things, or one God or one Finite or Infinite being and so on. Various other schools conceived the Ultimate Cause as pure Being, the one universal essence ; subjective conception ; or the totality of thought. Fichte, Schelling and Hegel finally represent the three idealistic movements of the later Western Philosophy. Fichte's Subjective Ideaism explains that the object-tree and its image is the modification of my mind ; Schelling's Objective Idealism states that both the ego and object (tree) are existences equally real but they are nothing less than manifestations of the Absolute ; and lastly Hegel's Absolute Idealism explains that the only thing really existing is the idea—the relation. The ego and object (tree) are but two terms of the relation and owe their reality to it. These idealistic trends in the Western philosophy were followed by the later rationalistic speculations and gradually the Schools of Positive Philosophy and the Scientific Philosophy came into existence, The criterion of philosophical quests was realized as is put in the words : "Knowledge of the lowest kind is the ununified knowledge ; Science is partially-unified knowlege ; Philosophy is completely-unified knowledge." In this conception, philosophy is the 'kowledge of the highest degree of generality' which is its definition in the simplest and the clearest form. The end of Philosophy was thus understood the achievement of the unification of knowledge. Further scientific inquiry into various physical

phenomena revealed certain primary truths, or general laws of nature, such as, 'the Indestructibility of Matter', 'the Continuity of Motion' and 'the Persistence of Force' of which the last is the Ultimate and the others derivative. The truth that force can neither arise out of nothing nor lapse into nothing was also observed and it was found that all phenominal changes are direct or indirect results of the 'Persistence of Force'. But this truth can never be more than partially proved. Herbert Spencer who represents this trend of thought in the Western Philosophy, however, felt the existence of some Unknown Reality of which Matter, Motion, and Force are but symbols. The force was ultimately accepted as the beginning and the first cause of things, the matter and motion being the other symbols of the same Unknown Reality. Why he names this as some Unknown Reality, it is because of this deepest, widest and most certain of all facts—that the power which the universe manifests to us is inscrutable. While generalising all phenominal changes under one 'Unknown Reality', he thinks that Spirit and Matter are its two aspects. He says, "... though the reality of subject and object renders necessary to us these antithetical conceptions of spirit and matter, the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both". According to him 'the universe, whether physical or psychical, whether as mind or matter, is a play of force ; mind, life and matter being each varying aspects of the one cosmic process from the first cause'. Thus we find, in the Western Philosophy, two contending problems, the Idealism and the Realism, the earlier and the later trends in the Philosophy.

Pratyabhijna's Approach to the problem of the Ultimate Cause :— As stated above the monistic currents of thought grew in India from the Vedic movement. The doctrine of Monism is for the first time established beyond any dispute in the principal Upanishadas, which are agreed to one root Principle Brahman. Though absolute unity was aimed at in them in a general way, there was difference of opinion as to the nature of this one Ultimate Reality. It was difficult to grasp the real idea of unity in view of all our knowledge of the universe resting on duality in opposition to unity. But this universe was viewed in three different standards by three classes of philosophers who followed different schools of thought in the later ages. In the technical terms used by J. C. Chatterji in his "Indian Realism", the

Nyaya-Vaisheshika systems viewed it in the 'Realistic Standard', the Sankhya-Yoga systems in the 'Psycho-dynamic Standard' and the Shankara's School of Vedanta in the 'Polyo-nymic Standard'. While the first two classes of philosophers represented the two stages of realistic thought, the third school followed the idealistic philosophy of ever-changing names and forms. The first class of thinkers was that of physical philosophers like Gotama and Kanada, similar to those we meet in the Western philosophy in Thales, Anaximenes and Leucipus ; and the second class is that of practical psychologists like Kapila and Patanjali. The first class believed in the existence of external realities constituting the universe and the second named the Conscious and Dynamic principles as 'Purusha' and 'Prkrti' from which all creation is evolved. The third class of philosophers which is represented by Shankaracharya aimed at the Upanishadic Monism by teaching absolute Idealism. They attempted to identify subject and object and prove the phenominal character of the world thus reducing the facts of life to unreal manifestations. Corresponding to this thought in the Indian Philosophy we have the School of Neo-Platonists in the Western Philosophy. It is first from Kashmir that opposition was levelled against Shankara's Idealism or Illusionism. The Pratyabhijna Philosophy set out to correct the irrational tendency of Shankara's Philosophy by uprooting its cause in the earlier doctrines of the Buddhist systems, like Kshanika-vada and Vijnana-vada. In this school the conception of the Ultimate Reality, Maheshvara, changed from that of Brahman of Vedantins symbolising only pure Universal Consciousness. The Ulimate Reality in the Pratyabhijna System included Prakasha and Vimarsha as its two aspects, which symbolise respectively the Universal Consciousness and Physical or Material Activity. In the Spinoza's system in the Western Philosophy, there is but one infinite substance that is God, 'the cause of all things'. Viewed under the attributes of infinite substance, God is "*natura naturans*" ; viewed as a manifestation, as the modes under which his attributes appear, He is "*natura naturata*". He has two infinite attributes 'extension' and 'thought'. Extension is visible thought and thought is invisible extension. They are the objective and the subjective phases of which God is the identity. Everything is a mode of God's attribute of extension ; every 'thought', wish, or feeling, a mode of His attribute of thought. Prakasha and Vimarsa represent in the Pratyabhijna Philosophy the

two aspects of the Ultimate Reality symbolised in Spinoza's system in terms of thought and extension. Thus to translate the Ultimate Reality called Maheshvara in terms of 'Universal Consciousness', as Dr. K. C Pandey has done, is not correct, as it denotes only one of its two aspects—Spirit or Subject, but not the other—Matter or Object. The Pratyabhijna conception of the Absolute Reality is that which includes both Subject and Object or Spirit and Matter. The various animate and inanimate beings, subjects and objects, thought and physical activity, mind and body, and the world around us are all real in the Ultimate Being. Shankara's system is not realistic in regard to the physical aspect of this universe which he declares as unreal or illusive, admitting pure Consciousness (Chit) alone to be real. The Pratyabhijna system transcends the earlier systems in making distinction between subjects and objects as two kinds of sentient and insentient waves in the ocean of the Ulitmate Reality.

Specific doctrines of Pratyabhijna :- Svatantrya-vada or the Universal Voluntarism is the chief doctrine of the Pratyabhijna system. It means the doctrine of 'self-dependence' or the 'sovereignty of Lord's will' which 'imparts the impetus to the process of the world'. In the earlier systems three main theories are propounded to account for the process of the creation, viz. (1) the Realistic or Creationist view (Arambhavada), (2) the theory of transformation (Parinama-vada) and (3) the theory of Manifestation (Vivarta-vada). The Pratyabhijna Philosophy proves them unsound. According to the first theory there exist nine classes of realities out of which everything in the universe is formed. It does not give any reason how Effect comes out of the cause in which the former does not exist before it comes into existence. According to the second view Cause brings out Effect, after it undergoes complete destruction. For instance, milk is transformed into curds after it no longer exists in that form. Seed changes into plant after it is completely merged in the soil. Milk is the transformation of the grass consumed by cattle. But when the Parinama-vada strictly postulates that Effect appears only after the destruction of its Cause, it has failed to explain the following instances. The birth of a babe takes place not after the destruction of its Cause, the parent ; the creation and multiplication of bacteria do not involve the destruction of the former bacterium. According to the third theory, Vivarta-vada,

which is upheld by Shankaracharya, all effects are the product of Maya, the Nescience, and not real. On the basis of this theory, the world is superimposed on the only Reality which is Brahman, and is thus supposed to be phenomenal, illusive and dreamlike in character. According to the Pratyabhijna Philosophy, the theory is the result of irrational and unscientific thinking. It is absurd to think all the facts of experience as the product of the fictitious principle, Maya. Pratyabhijna, it may be remarked here, vehemently argues against the Shankara's theory of Mayavada (Idealism or Illusionism) and holds it fallacious. Pratyabhijna makes a realistic and rational approach to the problem and postulates a new theory Svatantrya-vada to replace the earlier theories which are held all objectionable. On the basis of this new theory it is due to the sovereignty of the Lord's Will that Effect evolves from Cause. It is the Lord's Self-dependent Power (Svatantrya-shakti) that multiplies effects from a single cause without destroying itself (the cause). The production of species from parents, expansion and growth of cells from a single cell, creation and multiplication of bacteria from the first bacterium,—all these are examples of the Svatantrya-shakti of the Supreme Cause. The Universal Voluntarism is the only explanation that rational thinking can give to the wonderous creative power in Nature. It may be pointed out that Fichte's idealism in the West is, in the first instance, distinctly marked by the doctrine of Will. By this doctrine Fichte sought to convince Germans that in will lay man's divinity. Schopenhauer's doctrine of "Will as the cause of everything"—Will as a force of spontaniety and sense of effort, an impulse, instinct and spring of life, a supernatural power, however, exactly corresponds to Svatantryavada of the Pratyabhijna system,

Another theory the Abhasavada, the theory of Manifestation, allied to the Svatantryavada, has also been coined in this system for the explanation of the Doctrine of Monism. This is not in fact much different from Shankaracharya's Vivarta-vada. Almost similar to Vivartavada, Abhasavada also holds the world-objects as manifestations or Abhasas. The only difference between the two theories lies in the point that the Abhasas in the Pratyabhijna Philosophy are real in nature, whereas those in the Shankara's System are fictitious and illusive or dreamlike and hence unreal. The system holds that it is the very nature of Parama Shiva, the Supreme Cause, to manifest Himself in

diverse forms of the universe. We cannot question why the fire burns. To burn is the very nature of fire. So we cannot question why Shiva manifests himself in the form of the universe. It is incorrect to say that the Lord transforms Himself into various objects of the world, for such an assumption involves the division of the Lord into parts which leads to many objections. So the theory of Manifestation (Abhasa-vada) postulates that as to burn is the very nature of fire, so to manifest externally what lies within is the very nature of the Self. The manifested objects are real as they exist in the Supreme Reality. The manifested world appears on the background of Self (Svatmabhitti). Thus we have two aspects of the Supreme Self, Prakasha and Vimarsha. The one stands as the substratum of the manifestations and the other is the process of manifestations going upon this substratum. The latter aspect is also known as Svatantrya Shakti because it does not depend upon anything else, but represents the principal power of the Supreme Self (Parama Shiva). The change in the Ultimate Reality is a different arrangement of the ever-existing material in the Self. The transcendental state (Para or Annuttara avastha) of the Supreme Self is pure Consciousness uneffected by material change and his immanent state (Apara-avastha) is that which is visible in the changing world : (विश्वमयः प्रसरः विश्वतीर्णश्च संवित्). Abhasa-vada (the theory of Manifestation) appears as one of the elaborate doctrines having its own specific features in the Utpaladeva's system, similar to Vivarta-vada in the Shankar's system. Both the theories are the later development in the Indian philosophy. It will be observed that Bhadarayana, the author of the Vedanta Sutras, as well as Somananda, who were the original thinkers, made a realistic approach to the problem of the universe. Both of them prove the world to be the actual transformation of the Supreme Reality (Maheshvara or Brahman) by instances like clay changing into pots or gold into ornaments and so on. Another example of the creation of the world like the creation of a Yogin or an individual in dreams, as produced in both the systems of Somananda and Bhadarayana to illustrate the emanation of the universe from the Absolute Reality, cannot prove that idealism is first thaught in them. It simply illustrates that the Ultimate Being possessing wonderous powers undergoes change in various ways and yet remains one changeless and eternal Supreme principle. The idealism is the later growth in the Vedanta system and the

Pratyabhijna Philosophy, as Shankaracharya as well as Utpaladeva and Abhinavagupta appear to have been under the influence of the Buddhist Phenomenalism. It may be possible that Utpaladeva and Abhinavagupta were directly under the influence of Shankara's philosophy as has been noticed by Dr. Buhlar and Dr. Gough.

Bhadarayana and Somananda, the founders of the earlier Vedanta and Pratyabhijna systems, even admit the diversity (Bheda-bhava) in the nature in respect of diverse objects, sentient and insentient, as well as the absence of diversity - non-dualism (Abheda-bhava) - in relation to One Ultimate Reality being the only principle of life and growth in all the created beings. The Upanishadas which are admittedly the common reservoir of both the systems impress this very fact that one Universal Self is immanent in the cosmos consisting of great elements, luminous planets, etc. and in every form of life and growth and the subtle powers of seeing, hearing and so on.

The doctrine of Tattvas is another important doctrine which occurs in the Pratyabhijna System. It is given also in other forms of Shaivism with slight variations in its interpretation. As already stated above the earlier systems of thought in India, like the Sankhya, the Vaisheshika and the Yoga systems made a realistic approach to the problem of the Universe, The Sankhya system enumerates twenty-five Tattvas, categories of creation. These are, of course, mentioned originally in scattered forms in the various Upanishadas and are picked out by the Sankhya philosophers and put in a connected system. These are incorporatod in total by the Shaivas in their system, who further added eleven more Tattvas to bring the total number of Tattvas to thirty-six. This is the advance that Shaivas have made in inventing all the essential principles of creation. The atomic theory of the Vaisheshika System is the result of a still deeper analytical treatment of the objective reality, the matter, the grosser Tattva. On the other hand the Yoga School pursued its explorations in the direction of the study of the nature of the Spirit.

The doctrine of Tattvas is one of the interesting doctrines of the Pratyabhijna Philosophy, which is concerned with the ultimate constitution of this universe. The Parama Shiva (the Ultimate Reality) stands above all the categories (Tattvas). It is the Transcendental state of the Ultimate, the Supreme Consciousness (Para samvit), free from qualities

(Nirguna) and beyond all the categories (Tattvatita). It contains in itself the power of Manifestation (Its Prakasha aspect) in which state it is called *Shiva Tattva*. The whole universe from microcosm to macrocosm imbibes the Cognitive power (Jnana Shakti or Jnatratva Shakti) from the Prakasha aspect of the Parama shiva or the Shiva Tattva. It also contains in itself the power of Perception. (Its Vimarsa aspect) in which state it is called *Shakti Tattva*. This Tattva implies the Power principle or Energy which transforms into matter. The universe imbibes the power of physical activity (Kriya shakti or Kartratva Shakti) from the Vimarsha aspect of the Parama Shiva or the Shakti Tattva. In the third Tattva, the *Sadashiva Tattva*, the internal state of pure knowledge (Jnana) is manifest in predominance without any taint of activity and change (Kriya). This Tattva represents the Satta aspect of Shiva, hence also it is called Sadakhya Tattva. In the fourth Tattva, called the *Ishvara Tattva*, the external state of Kriya Shakti (power of activity) becomes predominant. Ishvara Tattva implies the 'opening out' (bahir unmesha). It is called Unmesha as the world evolves from it, i.e. becomes externally manifest while the Sada-shiva Tattva represents the 'closing in' (Nimesha), i. e. in which the universe dissolves itself, or in which all manifestations merge. The fifth Tattva, the *Shudavidya Tattva* (True or pure Knowledge) is the principle of correlation in the universal experience. It is in essence the state of pure knowlege in which there is no distinction between subject and object. This state of experience is also called Parapara, i. e. the state of unity of the Transcendental (Para) and non-Transcendental (Apara) states (Parapara dasha). These five Tattvas are known as the five principles of subject object.

The next Tattva is called the *Maya Tattva*, the principle of Limitatation and Differentiation. The Maya Shakti dissolves Prakasha and Vimarsha aspects of the Parama Shiva and the perception of the world now becomes distinct in the process of evolution. The Maya Tattva represents the experience or power that differentiate objects from subjects. The next five Tattvas which are the offshoots of Maya Tattva, are called respectively *Kala* (कला), *Vidya*, *Raga*, *Niyati* and *Kala* (काल) which cause limitation to the universality of action, Knowledge, interest, place and time in relation to various jivas (individulas). The Maya Tattva is in itself the connecting link between Omnipotence and limited action, Omniscience and limited knowledge, perfection and limited interest, Omnipresence and

limited place, and eternity and limited time. Thus Kala (कला) represents in various limited beings (individuals) the limitation in regard to authorship, or the faculty of doing things, or accomplishing arts ; Vidya the limitation with regard to knowledge of particular objects (faculty of Knowing and thinking of objects) ; Raga the limitation in regard to interest, that which attributes qualities to perceivers (Pramatas) and objects perceived (Prameya); Niyati the limitation in regard to presence in space, that which causes restriction by confining a perceiver to a particlur space; and Kala (काल) the limitation in regard to presence in time, that which fixes the durations in the acts of perceivers.

The following twenty-five Tattvas are those which are given in the Sankhya system. *Purusha* and *Pradhana* (प्रकृति) are respectively the individual subject and the limited individual object. The latter is the root cause of all subsequent division into capacities (Karanas) and objects (Karyas). The thirteen capacities (Karanas) consist of the three capacities of mental operation - *Undetermined thought* (मन), *Determined thought* (बुद्धि) and *Self-arrogation* (अहंकार) ; the five powers of sense preception - *Hearing* (श्रोत्रम्), *Feeling of touch* (त्वक्), *Sight* (चक्षु), *Taste* (रसना) and *Smell* (घ्राणम्) ; and five capacities of Action - *Expression* (वाक्), *Handling* (पाणि), *Locomotion* (पाद), *Rejecting refuse* (पायु) and *Sexual function* (उपस्थ). The ten Karyas are the ten material elements which consist of five physical factors or great elements namely : *Vacuity* (आकाश), *Air* (वायु), *Fire* (अग्नि), *Water* (जल) and *Earth* (पृथ्वी) and the five subtle elements (तनमात्रा) - Sound (शब्द), Touch feeling (स्पर्श), Colour (रूप), Flavour (रस) and Odour (गंध).

From the above it is clear that the doctrine of Tattvas gives an elaborate analysis of the Universal Energy, "Primordial natural force-principle" or the Prima Materia of all things which is transformed into various principles (Tattvas) that bring about the whole creation. This is indeed a definite advancement in the Scientific Philosophy of the West as represented by Herbert Spencer. V. S. Naravane has, in one of his articles on the subject in the Monthly "Kashmir", pointed out that 'the list of categories may not sound very convincing now, in the light of modern scientific advances. But the entire conception

is highly dramatic'. Reference is invited to the chart facing P. 35 for the easy grasp of the doctrine of Tattvas.

The Pratyabhijna, a Monistic system, is indeed a realistic school of thought as it has condemned outright the Shankara's idealism and the nihilistic doctrines of Bauddhas and all such theories in the various forms of escapism and negation. Dr. K. C. Pandey brings into notice (in his Introduction to Bhaskari Vol II) that the system is the synthesis of the realistic, idealistic, voluntaristic, absolutistic and mystic currents of thought then prevailing in Kashmir. This diverse approach emphasizes that Reality is many-sided. Why so many approaches are made to understand the underlying principle of life is because the problem baffles the thought of the man as he tries to know more of it. N. Mukherji explains, in the Introduction to his work "A Study of Shankara", why it is necessary to study the problem as a whole from various points of view, "The life or the universe is synthesis and any comprehensive view of either must be in the form of a synthesis. The Darshanas, therefore, attempted to understand the nature of man and his relation to the universe as a whole and accepted no arbitrary, conventional or limited application. Again, the whole is not a mere mathematical aggregate of parts and it is not possible to have a conception of the whole merely by knowing the separate parts. In the case of the universe, even the parts can never be known exhaustively. If, however, the whole is comprehended, the parts are comprehended. If the concept of man is comprehended, each individual man is comprehended. To know the whole truth about the smallest atom of matter - the scientist must know the infinite self in whom all things eternally are. To know the whole truth about the subjective self the philosopher must know the objective world as it is in itself. To know the whole truth about the Infinite self the acclesiast must comprehend the Finite in whom the Infinite finds his expression. In fact Science, Philosophy and Religion are three phases of fundamentally inseparable human thought and experience. For Truth is the fundamental thing sought by Science, Philosophy or Religion from its particular standpoint and is the same in every case, so that one form of truth cannot be antagonistic to another without stultifying itself.. Darshana a term more comprehensive than philosophy - implies a search for the deepest truth - an inquiry after the permanent underlying reality of all phenomena...".

To sum up, the Indian Philosophy has not been understood in its true sense owing to the predominance of the idealistic trend of thought later on introduced into it by Shankara's school of Vedants. But it can be undestood correctly, as a realistic branch of Philosophy, in the light of the Pratyabhijna system which is indeed free from any irrational thinking like Mayavada or Adhyasavada (Illusionism).

A birds'-eye view of pratyabhijna metaphysics :- The chart facing this page gives a graphic representation of the central doctrine of the Pratyabhijna Philosophy, the whole cosmogonic theory taught in the system, bringing its scientific value to a pointed notice. In this the Maheshvara—Supreme Being, the Ultimate Cause, is compared with nutritional fluid in the earth which transforms itself into the tree of cosmos and which runs as sap through its every branch, leaf, flower, fruit, etc. This is called Shiva-rasa or Chit-rasa. And what makes it to grow into this Cosmos ? Pratyabhijna gives the answer :- It grows by the 'Sovereignty of His will', technically called Maheshvarya (माहेश्वर्य) or Svatantrya Shakti, which is the force that impels, the force of spontaneity (urgency), instinct and spring of life. The Creative power of Maheshvara has a two-fold nature,—Prakasha, the power of manifestation, and Vimarsha, the power of perception. Prakasha, represented by Shiva, and Vimarsha, represented by Shakti, constituting two-fold nature in Shiva-rasa, shoot forth first into a common stalk and further sprout into two branches, the former growing into the branch of Cognitional power (Jnatratva Shakti) and the latter into that of power of Action (Kartratva Shakti). The two branches distinguish one as subjective branch, perceiving or thinking subject and the other as objective branch, what is external to the mind. These two branches correspond respectively with Universal Consciousness and Universal Energy in the univere around us. The subjective branch of Cognitional power (Jnatratva Shakti) further shoots forth into three distinct branches, one the power of Remembrance (Smarna shakti), second the power of Knowledge (Jnana shakti) and third the power of Differentiation (Apohana shakti). This gives the psychological expansion of Jnatratva Shakti of Maheshvara, viz. the Universal Consciousness.

The objective branch, the power of action (Kartratva Shakti), is operated upon or governed by three laws of Relation,—one the Law of

Division, the relation of Plurality and Unity (Bhedabheda), second the Law of Perception, the relation of Perceiver, 'awareness' and the object perceived (Mana tat phala meya) and third the Law of Causation, the relation of Cause and Effect (Karya Karana). The power of Action (Kartratva shakti or Kriya Shakti) now turns into Constituent power (Nirmana shakti). The Division in Kriya shakti is caused by the time factor (कालशक्ति) which is also one of the powers of Maheshvara. The objective branch, having grown into Constituent power (Nirmana Shakti), now shoots forth thirty six branches i. e. Tattvas (categories) or principles of creation. All these have already been explained in the foregoing pages. This gives the Physical expansion of Shakti or Kriya Shakti of Maheshvara, the Universal Energy. From these evolved Tattvas emanate the whole universe consisting of innumerable subjects and objects, sentient and insentient beings, suns and moons, stars and planets, rivers and mountains, trees and plants, flowers and fruits, and what not. This emanation of the Universal Being (Maheshvara) into the cosmos is the function of His power of Will (Tat samarthyam svatantryam). It is this image, visible body of the Lord Maheshvara, Bhairava (formidable) having wonderous powers, as represented by the chart, which the Shaiva adorer worships in the following verse: आश्रयाणं चिद्रसस्यौघं साकारत्व-मुपागतम्। जगत रूपतया वन्दे प्रतिद्धं भैरवं वपु।

Turning away first from the macrocosm to look at the microcosm, which exists everywhere around us and within us, there exists a permanent Self (Atman), or soul, in every individual being which is endowed with the three potential powers (Shaktis) of will, cognition and action (इच्छा, ज्ञान and क्रिया). The first power is technically called Svatantrya Shakti (Sovereignty of his Will) which is the impetus behind all his creative thought and activity. The soul is also the substratum of the powers of Remembrance (Smarna shakti), Knowledge (Jnana-shakti) and Differentiation (Apohana shakti). All these powers in man collectively comprise human personality; and all human progress depends upon the elevation of human personality in respect of the said powers.

In relation to the macrocosm, i. e. the universe around the individual beings, the said powers are indispensable to all creative activity in Nature outside. This creative activity on the part of the Universal Being permeating the universe, accounts for the emanation of infinite sentient

and insentient beings from its two aspects, Shiva (the Supreme Consciousness) and Shakti (the Universal Activity, force or energy). The latter materialises in the form of the Ultimate Substance of which the physical universe is constituted. And this emanation is explained as due to the Sovereignty of Will attributed to the Supreme Being, known technically as Maheshvarya (माहेश्वर्य), which in relation to an individual being is generally called Svatantrya Shakti. The Pratyabhijna assumes all volitional, cognitive and conscious-physical acts at the empirical level as essential for the existence of the universe. It will thus be seen that the conception of the macrcosm in the system is based on a very deep study of the microcosm.

It is evident from the above that the position of Pratyabhijna is perhaps unique in the treatment of spirit and matter as two distinct realities presenting in the universe in innumerable forms of animate and inanimate objects or, in other words, sentient and insentient entities. These two realities, however, ultimately unify and resort to a single Reality, the Absolute Being (Maheshvara), of which these are two aspects. Thus the diversity in the cosmos as emanating from unity is apt to fit in with this Monistic system. Spirit and matter are both dynamic in this system, as the spirit is characterised by knowledge and matter by activity or presentment of force (Kriya or Shakti). Will is the static centre of all activity of the soul, while intellection and physical activity are its dynamic aspects.

The Pratyabhijna Philosophy, it may be remarked, probes deeply into the nature of things in the universe both in regard to its psychological and physical aspects. It has gone to the extent of establishing not only that plants and trees are endowed with life just like all kinds of living beings, but soil and water out of which they grow, nay even all kinds of matter, which according to the modern science are but unconscious and dead, also possess a continuous life-force or conscious life-activity. The valuable studies of astronomers, mathematicians and physicists have revealed the foundation stones and the dimensions of the universe and have thus enriched mankind by their demonstration of the power and sweep of the human intellect. But all such scientific investigations have remained practically wanting in this aspect of study—the study of life in the universe. It is only recently that attempts have been made to explain 'life'. The main emphasis of science is now changing from

the study of the elementary forces and simple particles to the complexities of living textures. The Philosophy started its quest mainly in the direction of the study of life. While tracing the beginning of Philosophy (in the Introduction to the History of Philosophy, Eastern and Western) Maulana Azad has brilliantly explained the objective for which the Philosophy has stood from time immemorial. He says, 'Philosophy is the quest for finding out the meaning of life and existence'. He further adds, 'Two questions arose in the mind of man, as soon as he began to think, what is the meaning of his life ; and what is the nature of the universe he sees all around. The beginning of systematic speculation marked the birth of philosophy. The pilgrims of philosophy did not succeed in securing the object of their quest but they have in the course of their journey obtained something else of great value : in their search for philosophy they discovered science. Science has brought to man new power but has not given him peace...' The Maulana, therefore, suggests : 'The time has now come when philosphy should turn its attention towards the problems of human peace.' It will, however, be noticed that Indian Philosophy, if properly understood in the light of Pratyabhijna system, has already revealed a knowledge of paramount importance conducive to the human peace and progress. A proper study of the Pratyabhijna system will perhaps lead to a better understanding of 'man's nature' or, in other words, revaluation of man's estimate of himself.

Human values and cardinal virtues according to Pratyabhijna :— Pratyabhijna is mainly a school of Spiritual Pragmatism which has **seriously taken** up the cause of the mental, moral and spiritual **elevation of humanity**. All its doctrines - spiritual, epistemological, ethical and moral - have a practical bearing upon human interests. It has also *in a way* sought the material advancement of human beings with the sole objective of making them prosperous and happier. It has taught, on such a rational and scientific basis, *the unity of life in the universe, the unity of all living beings* and *the unity of mankind* (स्वात्मैव सर्वे जन्तूनामेक एव महेश्वरः). It has laid emphasis on *equality and universal brotherhood of mankind*, irrespective of diversity of caste, creed, colour and nationality and has recognised '*freedom*' (Svatantrya) and *superiority and dignity of human being*. All these essentials are indeed the ideal of a modern democratic society. Dr. S. Radhakrishnan has brought to

pointed notice the fact that 'our religions have proclaimed from the very beginning that *each human individual is to be regarded as a spark of the divine*'. This is mainly the teaching of the Upanishadas as well as the sermons taught by the Buddha.

The Pratyabhijna is ultimately a means of accomplishing the fulfilment of one's all the desired objects. Man's desires are different ; one aspires to higher things in his life, other to purely spiritual satisfaction and raptures. There are still others whose sole ambition in life is to attain what is of highest value to man. The Partyabhijna is meant for all. "Svatantrya" (freedom) in the system is the sole avenue to all those things, viz. the fulfilment of all the aspirations of man. Partyabhijna, however, lays stress on the awareness of the highest ideal or real progress a man should seek to attain, the ignorance of which is indeed the main cause of human misery and suffering. We are often mistaking what is really not progress, for progress. To quote the words of our saint Rashtrapati Dr. Rajendra Prasad : 'We are apt to be carried away by many things...on account of their glamour and their shine. And we are very often misled into thinking that all that glitters is gold. But that is not always so. I believe we have really to define what is progress, and I personally do not always feel that what we call progress is always progress. I sometimes wonder if in speaking of progress, we are not mistaking what is really not progress, for progress". Pratyabhijna reveals what is of highest value to man ; and *what is of highest value to man is what is condusive to the good and benefit of one and all.*

The ideal of liberation in the system is quite different from that of other Indian systems ; to a Pratyabhijna philosopher it means 'freedom' (Svatantrya) : '*The individual is essentially free, freedom is the inner being of the individual*'. So also does the law of Karma play a different role in the Pratyabhijna ethics, as the school has recognised 'Sovereignty of Will' (Iccha shakti) and 'Action' (Kriya shakti) as means of accomplishing all the desired objects. It does not believe in the fate of man being rigid and unchangeable. It condemns those who do not stir to bring a change in their lot for better and happier life. It does not recognise disinterested action (nishkama karma) as a way or aim and object of Self-realization, as it denotes 'want of will' which is contrary to success. The *philosophy of 'action*' taught in the system, which parhaps *accords with*

the Socialist idea af "action", is unique in the whole domain of Indian Philosophy. In accordance with the Western ideal, it does not also recognise a life of non-attachment to or renunciation of the world as it is considered to be too ascetic and other-worldly to be of any good to humanity.

The system believes in some ethical matters like non-violence or non-injury (Ahimsa). The supreme value and importance of non-violence for our moral life have of-course been insisted upon in the same strain as has been done in other Indian systems of thought. Ahimsa is one of the basic principles of fellow-feeling and reciprocity on which morality must be based. Of all the vices that may pollute the life of a man, cruelty and killing are perhaps the worst. The sooner this fact is admitted and Ahimsa recognised as a cardinal virtue by people all the world over, the better for mankind. From the days of Upanishadas our country not only taught the essentials of human culture, like liberty, equality and fraternity of all mankind, but also recognised *non-violence* (Ahimsa) as its first essential. Buddhism preached Ahimsa as the highest virtue. *Any kind of exploitation of man by man, treated as himsa, is condemned by the system as a sin.* To exploit others is, in its view, to exploit one's own self.

Though Pratyabhijna believes in the unity and equality of human beings, it is equally conscious not only of their inequalities but also of their limitations and infirmities. Men are not all equally intelligent, or equally good, or equally trustworthy. Men have limitations of sense and reason and suffer from inferiority complex. Their infirmities are not few but many, such as 'injustice, intemperance, cowardice and ignorance' (as is pointed out by Plato) and all kinds of wickedness and baseness,—"vileness, wildness and cussedness in the nature of man" as Dr. S. Radhakrishnan points out, which bring about their destruction. Pratyabhijna brings into awareness these limitations and infirmities of man (Pashubhava), which it calls the *man's fetters* (Pashas) *or impurities* (Malas) to bring him to the path of righteousness by absolving himself from these which is, in its view, the way to immortality and liberation. Pratyabhijna has recognised 'the supremacy of the moral law, the law of truth and love' (in the Gandhji's words). The world stands in need of a soothing philosophy like Pratyabhijna, in these days of material crisis; for, in the prophetic words of Dr. S. Radhakrishnan, "... within each incarnate soul dwells the good-conscious-

ness which we must seek out and awaken. When mankind awakes to the truth, universal brotherhood will follow, ... One whose life is rooted in the experience of the Supreme, spontaneously develops love for all creation. He will be free from hatred for any man...He will boldly work for a society in which man can be free and fearless...He will oppose terror and cruelty...He will give voice to those who have no voice ..." At another place Dr.Radhakrishnan says, 'Men must use the instruments of science for the improvement of the conditions of life, for the fault is not in science and technology. What is demoniac is in the nature of man. If we wish to cure this element of vileness, wildness, cussedness, in the nature of man, it is essential for us to mobilze the great spiritual resources of mankind. The cure for that is to restore the truths of the spirit to the central place in the minds of men. Let those truths of the spirit sway the minds of men, transform the lives of men. *The truths of the spirit are liberality, understanding, freedom.* ... Let us, therefore, send out...a message to this groping, uncertain, discontented world : that *love and not hatred, that freedom and not fear, that faith and not doubt,* have in them the healing of the nations. If we carry out these principles in our daily life and in our international relations, out of the anguish of the world will be born a *new unity of mankind,* a unity in which the ideals of the spirit will find safety and security." *Pratyabhijna has indeed shown to mankind a new way* (*Navo - margo*) *to human peace and freedom.*

Role of Religion and supernatural in Pratyabhijna :- The West has its philosophy almost distinct from its religion, while in India we do not have philosophy separate from theology. In this country religion has led to philosophy and for this reason the technical terms employed for metaphysical principles are the words which are commonly used in religious literature as names of gods and goddesses.

(To be continued)

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(1) विद्याधनं श्रेष्ठतमं धनेभ्यः
(Treasure of knowledge is the best of all riches)

(2) ज्ञानाय कृत्यं परमं क्रियाभ्यः
(Labour for knowledge is the highest of actions)

(3) Do not believe in anything spoken or written (even on the authority of the statement of somә old sage) ; 'after observation and analysis, when it agrees with reason and is condusive to the good and benefit of one and all, then accept it and live upto it." (The Buddha)

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